

SPIRITUAL FORMATION: EXPLORING SPIRITUAL
RENEWAL FOR PASTORAL LEADERS IN
AN ALTERNATIVE COMMUNITY

Candace Cole-Kelly

B.A., Ministerial Training Institute, 1995
M.Div., Fuller Theological Seminary, 2011

Mentor
Richard L. Eslinger, Ph.D.

A FINAL PROJECT SUBMITTED TO THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May, 2015

CONTENTS

ABSTRACT.....	vii
ACKNOWLEDGEMENTS	viii
DEDICATION	ix
INTRODUCTION	1
CHAPTER	
1. MINISTRY FOCUS.....	8
Context of Ministry.....	13
Conjunction.....	29
Problem Statement.....	32
Foundation for Solution	33
Proposed Treatment Hypothesis	33
Research Methods – Test Hypothesis, Evaluate Results.....	34
Conclusion	37
Spiritual Autobiography	38
2. BIBLICAL FOUNDATION	66
Exodus.....	67
St. Luke	86
Conclusion	100

3. HISTORICAL FOUNDATION	106
Patristic Period	107
Medieval Mystics.....	112
The Reformation Period.....	116
Pentecostal Movement on Azusa Street.....	120
The Second Vatican Council and the Catholic Charismatic Renewal	124
Conclusion	126
4. THEOLOGICAL FOUNDATION.....	129
Spirituality and Spiritual Formation	131
Holy Calling versus Career Idolatry	135
Need for Adequate Spirituality for Pastoral Vocations	138
History of Christian Spirituality and Spiritual Formation	148
Conclusion	154
5. THEORETICAL FOUNDATION	155
Spiritual Formation	157
Theological Anthropology	171
Philosophical Anthropology.....	172
Spiritual Formation versus Spiritual Moralism	173
Conclusion	182
6. PROJECT ANALYSIS	183
Methodology	183
Field Experience	192
Results of the Study	206

Conclusions and Recommendations	224
Conclusion	242
APPENDIX	
A. DEFINITIONS.....	245
B. PRE- AND POST-SURVEY QUESTIONS	248
C. OPEN-ENDED SURVEY QUESTIONS	251
D. JOURNAL QUESTIONS	253
E. SPIRITUAL FORMATION GROUP HOMEWORK	255
F. REQUEST FOR PARTICIPANTS.....	259
G. RETREAT ADVERTISEMENT	261
H. VESSOULS OF TRANSFORMATION ADVERTISEMENT	263
BIBLIOGRAPHY	265

ABSTRACT

SPIRITUAL FORMATION: EXPLORING SPIRITUAL RENEWAL FOR PASTORAL LEADERS IN AN ALTERNATIVE COMMUNITY

By

Candace Cole-Kelly
United Theological Seminary, 2015

Mentor
Richard L. Eslinger, Ph.D.

The context for this qualitative case study was designed for pastoral leaders from ACTS Community Bible Church and partnering nearby community churches in Inglewood, California. The problem addressed was the absence of an alternative community for pastoral leaders. The qualitative research methodology included pre- and post-surveys, interviews and journals. The hypothesis was tested through the triangulation of data to validate results. The data results suggested the exploration of spiritual renewal in an alternative community increased participants' love for God, impacted their ability to address brokenness, and revitalized their pastoral vocation.

ACKNOWLEDGEMENTS

I would like to thank my mentors, spiritual director, pastoral colleagues, churches and editors who have contributed not only to this work, but to my life and ministry over these twenty-five years. Your prayers, input and love have been invaluable.

ACTS Community Bible Church	Pastor James C. Kelly
Drs. Richard & Elise Eslinger	Rev. Chantae Taylor
Dr. Wil Hernandez	Minister Twila Harris
Bishop Kenneth C. Ulmer	Bishop Richard Sanders
Drs. James and Amai Caryn Hobbs	Pastor Cynthia Thomas
Minister April Mosby	Minister Brenda Darby
Dr. Gayle Miller	Dea. Wendy R. Wise
Dr. Gloria Mitchell	Dea. Diane Nellum
Dr. Richard Peace	Pastor Rene Oden
Dr. Tracy M. Zielinski	Evang. Tara Hudson
Madeline Green	Nykeah Parham
Pamela Jackson	Alvin Brewer
The Board of Vessouls of Transformation	Leroy Henderson
The Rev. B.J. Jenkins and the Rev. Sisters	Doris Woods
Pastor Joyce Kitchen	Teleso Satele
Elder Chris Dent	Essie Boyd, Holiday Inn, LB, CA
Carstella Cook	Pastor Carl M. Johnson
Dawne Brooks	Hitomi Kornilov

DEDICATION

To James, who has been my soul mate, with love and gratitude for your love and companionship on this renewal journey. May the shaping of our lives continue to be formed in Christ. May the memories of maturing together in the Lord always give us assurance and a steadfast love in Him everyday!

To my Godsend daughter, Myla, your life alone has been a source of unending joy for me. Your continued transformation forever lifts me to incredible heights of celebration. May you always experience God's renewing spirit in your life as His presence precedes your every step into your divine destiny! You are more powerful today than yesterday!

INTRODUCTION

This project is designed to implement an alternative community¹ that will engage pastoral leaders from the Acts Community Bible Church (ACBC) and partnering pastoral leaders for the purposes of exploring spiritual renewal in pastoral leaders (pastors, ministers, teachers, evangelists and bishops).

Chapter One examines the researcher's life and the current church setting of ACBC, including the geographic history of the area, the problem statement and a foundation for solution. In the spiritual autobiography portion, the researcher shares her life, education, training and her sense of call that all led to her vocation as founder, pastor and spiritual formation facilitator of Acts Community Bible Church.

Chapter Two presents the two primary biblical foundations that support the ministry project. The researcher demonstrates in this chapter a spirituality adequate for pastoral leadership found in both Moses and Jesus.

Chapter Three examines the historical foundation, which provides the background and experiences that support the context, problems and occasions for the project. The doctrine of the Holy Spirit is presented from early in the Patristic Era through Vatican II.

¹ The term "alternative community" is coined from Walter Brueggemann's work in *The Prophetic Imagination*. For the purposes of the researcher's project, alternative community defines a group of pastoral leaders (women and men) who meet regularly for the purposes of exploring the impact of the participants' increase in love for God, development in openness to address brokenness (theirs and others), and impact of experiencing an attitude of revitalization of their pastoral vocation.

Chapter Four identifies the theological foundation that substantiates the doctoral project, as well as the history of spirituality and spiritual renewal.

Chapter Five establishes the theoretical foundation that enforces pastoral leaders' need for spiritual renewal. The theory and praxis is examined through the lens of anthropology, theology, philosophy, spirituality and psychology. This chapter delineates issues and areas of weakness related to spiritual renewal among pastoral leaders.

Chapter Six records the methodology and qualitative tools used to measure the effectiveness of the doctoral project. The tools used include pre- and post-surveys, open-ended interviews and journal questions. In addition, the researcher reveals the field experience intervention and results of the project by presenting the outcomes from the various tools. Finally, the researcher provides conclusions and recommendations of the effectiveness of the doctoral project.

In some cultures, pastoral vocations have become one of the easiest positions to pursue. Ordination can be obtained on the Internet on advertised clergy websites and seminary training is not required through such mediums. A certificate and seal can be mailed to prospective clergy, sometimes within thirty days. Regardless of how credentialed, a pastor should also be undergirded with a spirituality to sustain the vocation's demand.

One of the concerns of the pastoral vocation is that it has been co-opted from vocational holiness to what Eugene Peterson calls "career idolatry" in his book *Under the Unpredictable Plant: An Exploration in Vocational Holiness*.² Personal holiness must be embraced and understood as a lifelong process by which a pastor's heart, mind and spirit

² Eugene Peterson, *Under the Unpredictable Plant: An Exploration in Vocational Holiness*. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994), 4.

are constantly being confirmed in Christ. Today, this is missing in many pastoral leaders. In other words, a pastor's lifestyle merits reflecting godliness in his or her holy vocation when it is not handled as a career. Pastoral leaders are not entitled to a free pass from accountability and, therefore, need ongoing discipleship of their hearts as well as the average church goer.³ What is important in the daily life of pastoral leaders is being sensitive and careful about the law in their own eyes. Peterson continues, "In our eagerness to be sympathetic to others and meet their needs, to equip them with a spirituality adequate to their discipleship, we must not fail to take with full seriousness our straits, lest when we have saved others we ourselves should be castaways."⁴ Such insightful wisdom as to why pastoral vocations are desperately lacking in integrity is compelling.

Significant to note, "Idolatry to which pastoral leaders are conspicuously liable is not personal but vocational – the idolatry of a religious career that we can take charge of and manage," states Peterson. Why have we gone there is the million-dollar question. "Pastoral leaders want gods that are not gods so we can be gods."⁵ Self-examination and reflection is critical when the margin of human error is constant. In other words, an honest look at one's life is necessary to stay rooted and in tune with the evil spirits that lurk to entrap. Timothy Keller in his writing in *Counterfeit Gods: The Empty Promises of*

³ Discipleship of the heart is the integration of spiritual and psychological praxis – the daily discipleship whereby one submits to Christ by faith, their will, attitudes and emotions to be transformed in His image through the appropriation of the word of God.

⁴ Peterson, *Under the Unpredictable Plant*. 4.

⁵ Ibid.

Money, Sex, and Power, and the Only Hope That Matters references idolatry from the biblical text, stating,

The most famous moral code in the world is the Decalogue, the Ten Commandments. The very first commandment is “I am the Lord your God . . . you shall have no other gods before me” (Exodus 20:3)...The biblical concept of idolatry is an extremely sophisticated idea, integrating intellectual, psychological, social, cultural, and spiritual categories.⁶

Idols can be made out of every aspect of human life and involvement. Idolizing intimate relationships, children, possessions, career achievements, the need to be needed by others, one’s own physical beauty and even spiritual position can become a god. Has the pastoral vocation become a god? Has it supplanted God from the throne of His church and replaced it with the pastoral leaders who lead their congregations to worship them in their own image and likeness? This can be answered in the affirmative for many as we examine the increasing church scandals. Peterson cries out like Apostle Paul, inviting pastoral leaders to take another look at their vocations, contending that, “...it is both possible and common to develop deep personal pieties that coexist alongside vocational idolatries without anyone noticing anything amiss. If the pastor is devout, it is assumed that the work is also devout.”⁷ A closer examination invites itself to the clergy table.

Over time, the church has experienced many anointed and gifted male and female pastoral leaders who insist on living two lives – one of righteousness and one of wickedness ranging from substance abuse, child abuse, pornography, extra-marital affairs

⁶ Timothy Keller, *Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope That Matters* (London, UK: Dutton, 2009), xvi.

⁷ Peterson, *Under the Unpredictable Plant*, 5.

and so on. In addition to these sinful acts, pastoral leaders continue to seek the stability and faithfulness of their financial package from their churches. These discoveries, no doubt, have served to darken the witness of the sacred role of the pastor. Each fall has irreparable consequences. This is why Peterson argues the point of assumption about a pastor's work based on his outward giftedness, "the assumption is unwarranted...neither does piety in a pastor guarantee true pastoral work."⁸ For God guarantees His work in spite of the marred vessel it's dispersed through, as we have seen in scripture.

If any vocation is to have life, vigor and hope, the pastoral vocation should be at the top of the list. Not so, according to Peterson, who suggests, "America's [pastoral vocations] is embarrassingly banal. It is banal because it is pursued under the canons of job efficiency and career management. It is banal because it is reduced to the dimensions of a job description."⁹ Too many pastoral leaders have lost their lives, families and values while being consumed in the work of the church and claiming to be doing church work. Peterson further argues, "It is banal because it is an idol – a call from God exchanged for an offer by the devil for work that can be measured and manipulated at the convenience of the worker. Holiness is not banal. Holiness is blazing."¹⁰ This is an observation that cannot be argued, because while holiness is blazing, it is also intoxicating with the power of the Holy Spirit. Where is the blaze today?

The preoccupation with ministry and its success can be a dangerous combination that contributes to a pastor's demise. With saturated calendars, frequent traveling,

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

multiple outside commitments and administrative duties, the consequences of such a multi-tasking schedule can certainly impact the quality of ministry for pastoral leaders. Instead of an open heart for the influence and direction of God, some pastoral leaders must reduce their weekly revelation to Internet sermons. Pastoring in this manner does not always feed the flock or propel the soul of the membership to be sustained.

Many pastoral leaders have accepted as adequate what Peterson calls a passed-down, emaciated, exhausted spirituality of institutional careerism as their role.¹¹ Peterson rejects this pattern and calls it insufficient for God's holy calling on men and women of faith. Rather, the pastoral vocation is a call to be grounded, anchored, and saturated in the very Spirit and presence of Christ.

It can be assumed that the temptation of vocational idolatry for most men and women did not occur overnight. The joy, excitement and delight of God's call initially comes with a blazing fire and a heart of fidelity. So how does vocational idolatry creep into the pastoral leader's heart? Why do pastoral leaders have such a difficult time fulfilling the pastoral role? Many are tired. Many are struggling with unresolved brokenness. Many have made their role their own god. What is the divide or tension between them and their holy vocation? Grave temptation comes after exposure to the great power held by the office of a pastoral leader. Accolades from the crowd, the constant need from the parishioners and the praise from others can be irresistible. A reminder to descend as Christ ascends must be a constant practice. These are matters that each pastoral leader will be held accountable for. The catalyst is usually found in the misplacement of time and space of sacred disciplines, those things that help ground the

¹¹ Ibid.

pastor. Spiritual disciplines are not the means, but a means to a holy end. They are designed to lead one to the places that keep alive one's faith, fidelity and focus (i.e., Bible study, prayer, fasting, repentance, retreat, stillness and solitude). The reality is these are not easily recognized when they gradually diminish from the daily pattern. Spiritual death is usually slow but sure once these disciplines cease to inform the pastoral vocation.

When considering the social state of the twenty-first century pastor, staggering discoveries and alarming statistics can be found. Many questions emerge from these findings. Conversely, they reveal the physical, emotional and relational ramifications of pastoral burnout, among many other conditions. Many members of the clergy suffer silently and publicly from brokenness and failed relationships, obesity, hypertension, addictions, high divorce rates, unresolved pain and depression at rates higher than most Americans.

With all this in mind, and seeking to further the values, disciplines and practices established by Jesus Christ while aspiring to walk as iron sharpening iron, I am privileged to serve as senior pastor of the Acts Community Bible Church located at 3569 W. Manchester Blvd., Inglewood, California.

CHAPTER ONE

MINISTRY FOCUS

The researcher's faith journey has been a peculiar experience of sorts. The first pastor she came to know was her uncle and he was a child molester. This tainted her view of the church and pastoral leaders. The researcher's spiritual pilgrimage began as a young adult bound by substance abuse and loose living. One night while in a night club, the Spirit of the Lord called to her saying, "Daughter, it's time to stop running. You are in the den of hell." The researcher testified that God found her in a very dark place, but he revealed his burning presence to her heart.

The researcher recalls an emotional night where she wrestled with God the whole night, spitting out threats and demands for Him to prove Himself to her if He was real. She demanded him and begged him to taking away her endless character defects, addictions, rage, inner pain and destructive behavior. The researcher recalls having run out of physical and emotional places to hide from her pain. God showed her His power by ending her smoking three packs of cigarettes a day. This was her first miracle. The taste and urge was gone instantly! The next morning, on Christmas Sunday, she felt like a brand new person. She went to her professor's church and submitted her life to the Lord Jesus Christ and joined the New Hope Baptist Church in Los Angeles, California. Coming to faith in Jesus Christ as her Lord and Savior at the age of twenty-one was and remains the greatest spiritual event and influence of her life. Filled with gratitude and joy

at that young age, she devoted her whole life to the Lord. Zealous for Him, her passion grew in the word of God and a life of prayer and service unto Him.

The researcher yearned to serve the Lord and His church in any capacity she could, so grateful to be saved. The first ministries she participated in were the Young Adult Choir, prison ministry, street evangelism and convention work with the women's missionary society. Her gifts and talents began to emerge and be developed in leadership roles. Serving as president over the Junior Mission, director over the theater ministry, facilitating Healing Emotions for Women, and being organizer over outreach ministry programs revealed a natural joy in areas of serving, empowering and leading. On her sacred journey, God blessed her with new relationships in her new community. The researcher was blessed to have mature, loving, spiritual mentors who passionately mentored and disciplined her as Christ disciplined His followers in the word of God, helping her to grow and remain accountable to a Christian life.

Though she enjoyed her new life in Christ, her inner wounds from childhood still had to be dealt with. There seemed to be a shadow of sorts deeply embedded within her, especially everything connected to her hometown and the many violations she had endured. Throughout her journey of ministry, side effects from the abuse followed her. Where to process the unresolved and unprocessed pain was not easily identifiable for her. When the researcher attempted to talk about them with church mothers, she was given a religious pad answer: "Baby, that stuff is under the blood." She felt ashamed and trapped for not having power over her pain. This was confusing to her because her heart was still aching from the pain of her past. It was hard for her to reconcile and make sense out of being saved, filled with the Holy Ghost and yet in pain.

The researcher operated from a false self of joy, peace and wholeness wearing a religious mask to hide her authentic self – a broken and fearful self. She set out to successfully climb the corporate ladder. She also buried herself deeply in ministry, traveling internationally. God sent help in the form of true sisters that voiced the pain they observed in her, but her shame was too powerful to seek further help. Ministry continued. Broken marriages were formed and ended in divorce. Then, the researcher found herself medicating the inner pain and loneliness by returning secretly to her past behavior to numb her inner pain and shame-bound self. She was in a vicious cycle.

Then God graced the researcher with sisters and brothers in the ministry, who were able to support and journey with her in a different way, discerning the pain beyond her praise, discerning what was behind the mask while doing ministry. They created a safe place that was non-judgmental and created hospitality for her to begin the healing process of her broken self.

Over the years, after pursuing Christian counseling, Clinical Pastoral Education (CPE) training was a crowning experience that contributed to the formation of researcher's pastoral leadership in amazing ways. The researcher was able to explore various areas that shaped her pastoral ministry, such as being in a small group of peers, learning active listening skills, the power of counter-transference, integration work, creating safe places and a non-threatening atmosphere, pastoral boundaries, self-utilization, self-awareness, forgiveness, loving self and shadow work. The skill set she obtained equipped her to minister to leaders with some of the same emotional and spiritual wounds she struggled with for years. Her training in spirituality, pastoral care

and teaching enabled her to provide spiritual renewal for pastoral leaders through the work of the Holy Spirit.

Academically, she was trained in pastoral care at the following institutions and organizations: Fuller Theological Seminary, Ministerial Training Institute, Macedonia International Fellowship and Providence Little Company of Mary Hospital. At Fuller, the researcher completed two semesters of a course called Pastoral Care and Theology. She also completed two courses of Pastoral Care and Counseling, and was trained in spirituality. She focused on spirituality for two years by attending lectures and engaging in small group work. In small groups, the researcher practiced spiritual disciplines and learned how to teach them to others. This included the following: Centering Prayer, Lectio Divina, Prayer of Examen, life maps, planning personal retreats, contemplative prayer, spiritual journaling, spiritual companioning and mentoring.

Researcher was also trained at Center Quest School of Spiritual Direction in the following areas: self-awareness/authenticity, God-awareness/receptivity, presence/prayerfulness, companionship, listening/attentiveness, observing/noticing, waiting/holding/staying out of the way, discerning and interpreting, reflecting, personal integrity in ministry, communal contemplative practice and shared presence, integrative perspective on persons and process, personal vocation and the ministry of spiritual direction, contemplative seeing, contemplative listening, lectio on the body, group direction, and supervision.

In Pastoral Care and Counseling, the researcher learned how to accept intake information for substance abuse victims, as well as developed active listening skills

through role playing. She also learned how to practice soul care for self, by developing skills for setting healthy boundaries and having a balanced family life.

In her Clinical Pastoral Education at Providence Little Company of Mary Hospital, the researcher learned how to theologically reflect on death and dying. The researcher received training to provide a ministry of presence to patients and families in crisis. She grew in her skills to assess emotional and spiritual needs and develop a pastoral care plan. She learned how to discern ethical issues of justice. She also learned how to self-supervise using theory and theology. These skills continue to serve her context and are helpful in further discerning the needs of the body and ministerial staff in particular.

The convergence of repeating themes in her spiritual, educational and clinical pastoral education background lends itself to the pursuit of accompanying pastors in pastoral renewal within the context of pastoral vocations. The above skill sets, also described in her Spiritual Autobiography and Context Analysis, are explicit areas of training, education and teaching skills that have, over the years, empowered her to provide pastoral spiritual renewal.

It is the researcher's continued hope that her dedication to pastoral vocations, mentoring and companioning of those on the journey will provide them spiritual renewal and that God will be glorified.

Context of Ministry

There continues to be a crucial need for pastoral renewal in light of staggering statistics that focus on the twenty-first century pastoral vocation. Areas of renewal, training, companioning, mentorship and pastoral accountability are desperately needed in a large percentage of pastoral vocations. The return to spiritual disciplines can be a tool to provide the grounding and spiritual anchor to aid pastors in refocusing on the call of God.

The researcher has been privileged to journey with eight women pastoral leaders in a similar small-group setting for the purpose of spiritual companioning. It should be noted that all of the meetings provided the benefit of sharing life maps, which resulted in inner healing, liberation and formation. Spiritual disciplines and community prayer were also part of the sharing. Another important consideration was the development of spiritual companioning, which involved pairing up with one another to provide a safe place for reflective listening.

The researcher has chosen Acts Community Bible Church located in Inglewood, California, as the contextual backdrop for implementing this project. An urban ministry, Acts Community Bible Church is predominantly African-American and a small percentage of Hispanic descent comprising seventy-five on the membership role. The ministerial leadership consists of four associate ministers and one senior pastor.

The basic needs for an alternative community for pastoral leaders are urgent. This is primarily important for the purposes of exploring spiritual renewal in the areas of increased love for God, addressing brokenness and experiencing revitalization in one's pastoral vocation.

Historical Analysis of the City of Inglewood

The history of the city of Inglewood, California, is quite impressive. It began with the Centinela Adobe located on Rancho Aguaje de la Centinela, which Ygnacio Machado built in 1834.¹ Another popular landmark is Inglewood Park Cemetery. It was founded in 1905 and is widely used by the community.² Hollywood Park Racetrack is another famous Inglewood property founded in 1938.³ It is now Hollywood Park and Casino, which continues to draw tourists. An additional highlight of the city is Foster Freeze, the first soft-serve ice cream chain in California, founded by George Foster in 1946.⁴ Inglewood was also named an All-America City by the National Civic League in 1989 and 2009 for its visible progress.⁵

One important yet devastating historical fact to note about Inglewood is its former destructive presence of the Ku Klux Klan (KKK).⁶ They were active in Inglewood during the twentieth century. In early 1922, thirty-seven men were arrested for the suspicious

¹ "City History," City of Inglewood, accessed December 23, 2013, http://www.cityofinglewood.org/about/city_history.asp.

² "Inglewood Park Cemetery Heritage," Inglewood Park Cemetery, accessed December 23, 2013, <http://www.inglewoodparkcemetery.com/heritage.html>.

³ "Hollywood Park History," Betfair Hollywood Park, accessed December 23, 2013, <http://betfairhollywoodpark.com/about-history>.

⁴ "Foster's Freeze History," Foster's Freeze, accessed December 23, 2013, <http://www.fostersfreeze.com/history.html>.

⁵ "All-America Cities by State (1949-2009)," All American City Award, accessed December 23, 2013, <http://www.allamericacityaward.com/wp-content/uploads/2010/04/All-America-Cities-by-State.pdf>.

⁶ "Ex-Klan Chief Dies After Traffic Row; Knife Fight with Truck Driver Following Collision Proves Fatal for Gus Price," *Los Angeles Times*, May 21, 1949.

shooting deaths of a bootlegger and his family. These men stood trial and were found not-guilty. This later led to the outlawing of the KKK in California.

The growth of Inglewood's black population is noteworthy. Waddingham gives a good historical account of the movement.⁷ There were no blacks living in Inglewood prior to the 1960s, when a great number of blacks came to live along Inglewood's eastern border. The majority of Inglewood's white residents frowned heavily on this and did not welcome blacks easily. The census counted only twenty-nine "negroes" among Inglewood's 63,390 residents in 1960.

Fair housing and school busing were another challenge for blacks. Blacks were profiled when it came to real estate. They were refused to even be shown homes, let alone purchase homes. Blacks were also subject to a curfew, which kept them off the streets at night. And not one single black child attended the schools in the city at that time. An organized group called the "Inglewood Neighbors" rallied at that time, in hopes of promoting more integration.

The history of segregation is also important to mention. Due to a growing influx of black families, the demographics in Inglewood changed – and so did the school district.⁸ It was reported that nineteen parents filed a suit against desegregating schools.⁹ This historical event happened on July 22, 1970, at Los Angeles Superior Court in front of Judge Max F. Deutz. Judge Deutz, as a result of this lawsuit, ordered Inglewood

⁷ Gladys Waddingham, *The History of Inglewood* (Inglewood, CA: Historical Society of Centinela Valley, 1994), 66.

⁸ "Inglewood Order," *Los Angeles Times*, July 26, 1970.

⁹ "Parents Lose Plea in Inglewood Suit," *Los Angeles Times*, September 2, 1970.

schools to desegregate. As a result of this suit, four parents claimed the school board was not responsible for the segregation. They stated that it was a voluntary choice by blacks to select where they lived.

The absence of blacks in Inglewood for many years also meant the absence of blacks in power. This started to turn around in the 1970s. For instance, Peter Butler became the first black principal amid eighteen Inglewood schools at La Tijera Elementary in 1971.¹⁰ Loyd Sterling Webb was the first black city officeholder in 1971.¹¹ He was later voted to the school board as well. This was an amazing year for blacks. Webb, also the president of the Inglewood Neighbors, progressed and paved the way for blacks in Inglewood's future.

The first black City Council member was Mr. Curtis Tucker Sr., appointed in 1972.¹² LeRoy Hurte, a new black composer, was chosen for the Inglewood Symphony in 1972.¹³ He held the position for twenty years. And it was 1983 when the city of Inglewood voted in its first black mayor, Edward Vincent.¹⁴

James T. Butts Jr. served as an Inglewood police officer for close to twenty years as well. He ultimately rose to the rank of deputy chief of police. Butts was then appointed

¹⁰ Waddingham, *History of Inglewood*, 66.

¹¹ "Negro Elected to Inglewood Public Office," *Los Angeles Times*, April 7, 1971.

¹² Waddingham, *History of Inglewood*, 69.

¹³ *Ibid.*, 75.

¹⁴ Valerie J. Nelson, "Edward Vincent Dies at 78; First Black Mayor of Inglewood," *Los Angeles Times*, September 05, 2012, accessed December 24, 2013, <http://articles.latimes.com/2012/sep/05/local/la-me-edward-vincent-20120905>.

to become chief of police for the city of Santa Monica, where he served for fifteen years.¹⁵ In 2011, Butts return to the city of Inglewood as its twelfth mayor.¹⁶ Also of note, Inglewood was the first city in California to declare the birthday of Martin Luther King Jr. a holiday.¹⁷

In addition to a growing black population, there has been a significant increase in the Hispanic population in the city of Inglewood over the last few decades.¹⁸ The census in 1990 revealed that Hispanics in Inglewood increased by 134% since 1980. This was an amazing leap toward success in the South Bay. David Heer, a professor of sociology at the University of Southern California, suggests that a key factor influencing new Hispanic residents in Inglewood was economic. He states that housing was more affordable in Inglewood than other cities at the time, noting that the white population plummeted from 21% in 1980 to 8.5% in 1990.

¹⁵ "Mayor," City of Inglewood, accessed December 24, 2013, http://www.cityofinglewood.org/city_hall/mayor.

¹⁶ Ann M. Simmons, "Retired Police Chief Appears to Have Won Inglewood Mayoral Election," *Los Angeles Times*, January 13, 2011, accessed December 24, 2013, <http://articles.latimes.com/2011/jan/13/local/la-me-inglewood-mayor-20110113>.

¹⁷ Waddingham, *History of Inglewood*, 76.

¹⁸ Janet-Rae Dupree, "Census Shows Influx of Asians on Peninsula," *Los Angeles Times*, February 28, 1991.

In the 2000 census, Hispanics were at a population of 55,449 in Inglewood.¹⁹ In contrast, blacks accounted for 48,164 of the city's residency.²⁰ However, surprisingly, only one Hispanic city council member, Jose Fernandez, held a seat in 2007.²¹

Historical Analysis of the Context

Acts Community Bible Church (ACBC) was organized and established by God through Pastor Candace Kelly in the winter of 2003. It is a 501(3)c nonprofit organization and was formerly named Acts Outreach Ministries. Pastor Kelly planted ACBC as God instructed. Six additional people were significant to the forming of this community organization as well. They gave needed consultation, helped research outreach ministries, and provided spiritual support.

Since then, ACBC continued to evolve. Many weddings, baptisms, licensing, ordinations and ceremonies have been held at ACBC. As a ministry of expressions, Acts Christian Theatrical Skits Performing Arts was formed in 2008. This ministry presents a theatrical plays during normal worship service in place of the standard sermon every second Sunday of the month with the goal being to bring the gospel alive in action. The

¹⁹ "Profile of General Population and Housing Characteristics: 2010," United States Census Bureau, accessed December 24, 2013, http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=DEC_10_DP_DPDP1.

²⁰ Ibid.

²¹ Hugo Martin, "Latino Revolution Leaves Some City Councils Untouched," *Los Angeles Times*, October 9, 2000, accessed December 26, 2013, <http://articles.latimes.com/2000/oct/09/local/me-33983>.

plays allow the characters of the Bible to come alive through the actors and bring forth God's healing message to human brokenness.

Further accomplishments include collaborative outreach ministries for the marginalized. For instance, ACBC organized and hosted a support program called Sexual Crimes and Restoring Survivors (S.C.A.R.S.) in 2010 to 2011. This group was formed to provide support to victims of sexual violence in the local community, and the program proved liberation for participants and their families. The peer group provided a safe, confidential environment that offered small-group dynamics, meditation, affirmation, education, healing sessions, prayer and forgiveness role plays. Other outreach ministries have included the following: recovery ministry, abolishing sexual abuse and human trafficking, foreign mission, union rescue mission, midnight mission, boys to men ministry, single mother's assistance program and youth empowerment program.

Another major outreach event in the history of ACBC was to visit the devastated survivors of Hurricane Katrina in 2005. ACBC raised funds and in-kind goods as well as provided volunteer support to bring assistance to the survivors.

ACBC's most impactful contributions have been prayer and supporting broken communities by offering financial and non-financial resources thereby embracing "the least of these." The church celebrated its ten-year anniversary of doing God's work on November 23, 2013.

Geographical Analysis of the County of Los Angeles and the City of Inglewood

The city of Los Angeles is the second largest city in the United States next to New York City.²² It is known for its world trade and commerce,²³ as well as entertainment and culture.²⁴

The city of Inglewood is located southwest of downtown Los Angeles. It is surrounded by two major freeways, the 405 and the 105. It is home of the landmark Randy's Donuts.²⁵ There are beautiful palm trees that grace boulevards, soul food restaurants, stadiums, Hollywood Park and Casino, Inglewood Park Cemetery, malls and many church buildings.

Geographical Analysis of the Context

ACBC is housed in a beautiful, beige, multidimensional, one-level building. The floor plan includes a main sanctuary, choir section behind a pulpit and a baptism pool behind the choir section. The sanctuary has a seating capacity for 250 people. There are ten classrooms, an executive conference room, a pastoral office and an attached library building. There is also a separate fellowship hall for different activities and events, such

²² Nancy Furstinger, *Los Angeles* (Edina, MN: Checkerboard Library, 2005), 4.

²³ Lizann Flatt, *Life in a Suburban City (Learn About Urban Life)* (New York, NY: Crabtree Publishing Company, 2010), 15.

²⁴ Furstinger, *Los Angeles*, 5.

²⁵ Melissa L. Jones, *Superlatives USA: The Largest, Smallest, Longest, Shortest and Wackiest Sites in America* (Sterling, VA: Capital Books, 2005), 15.

as birthday celebrations. The fellowship hall has a full kitchen and can hold up to 100 people. There is ample parking space on the property, as well as street parking. The immediate surrounding community consists of schools, mortuaries, apartments, eateries, stores, supermarkets, single-dwelling homes and gated communities.

Demographical Analysis of the County of Los Angeles

The estimated population of Los Angeles County in 2012 was 9,962,789, according to the United States Census Bureau.²⁶ The gender ratio in 2012 was 49.3% male and 50.7% female.²⁷ According to the information on City-Data.com, the median resident age of Los Angeles was 34 years old.²⁸ The ratio of marital status of the Los Angeles residents was as follows: Never married – 2,639,033 (34.1%), married – 3,432,065 (44.3%), separated – 607,658 (7.9%), widowed – 415,403 (5.4%) and divorced – 644,817 (8.3%).²⁹ The average household income was \$82,932. The median household income was \$57,226.³⁰

²⁶ “Los Angeles County, California,” United States Census Bureau, accessed December 10, 2013, <http://quickfacts.census.gov/qfd/states/06/06037.html>.

²⁷ Ibid.

²⁸ “Los Angeles County, California (CA),” City-Data.com, accessed December 10, 2013, http://www.city-data.com/county/Los_Angeles_County-CA.html.

²⁹ “Los Angeles County Demographics,” Point2Homes, accessed December 10, 2013, <http://www.point2homes.com/US/Neighborhood/CA/Los-Angeles-County-Demographics.html>.

³⁰ Ibid.

The education levels of Los Angeles residents showed as follows: No high school – 836,332 (17.1%), some high school – 603,318 (12.3%), some college – 1,148,300 (23.4%), associate’s degree – 439,029 (9%), bachelor’s degree – 1,238,095 (25.3%) and graduate degree – 633,057 (12.9%).³¹ The unemployment rate in September 2012 was 10.2%.³² The ethnic groups represented in the county of Los Angeles were Hispanic – 44.6%, white – 31.1%, Asian – 12.3%, black – 9.7%, American Indian – 0.5% and Pacific islander – 0.3%.³³

Demographical Analysis of the City of Inglewood

According to City-Data.com, these were the demographics of the city of Inglewood. The population in 2012 was 111,182. The gender ratio reported males at 52,855 (47.5%) and females at 58,327 (52.5%). The median resident age was 33.4 years. The marital status for the population fifteen years and older was as follows: Never married – 41.0%, married – 40.8%, separated – 4.1%, widowed – 4.9% and divorced – 9.2%. The estimated median household income in 2011 was \$37,999. This was significantly lower than the \$57,287 estimate for the state of California.

³¹ Ibid.

³² Mark Lifsher and Adolfo Flores, “California Unemployment Rate Falls to 10.2% in September,” *Los Angeles Times*, October 20, 2012, accessed December 10, 2013, <http://articles.latimes.com/2012/oct/20/business/la-fi-california-jobs-20121020>.

³³ “Statistics,” Los Angeles County, accessed December 10, 2013, http://www.lacounty.gov/wps/portal/!ut/p/b1/04_Sj7QwMTY2sTQxtNSP0I_KSyzLTE8syczPS8wB8aPM4i0MIMDI3zfQzMDIx8fL1T3I3NjAzwyoIBJZgYVJoBtQgatFqKepsZFBoBlx-glwAEcDQvrD9aNQlaC5wNeQgIJAU0IKzKAK8DjSzyM_N1U_NyrHzdIzMyDdUVERAFI4QLA!/?1dmy&page=lac.home.government.geo.

The educational levels varied among Inglewood residents. Those who achieved high school or less were 5,518 (31%). Those who graduated from high school were 8,149 (46%). Those who held bachelor's or associate's degrees were 3,439 (19%) and graduate degrees were 775 (4%).³⁴ While the majority of the residents have completed some high school education, the percentage of those who have attained higher education was less than the national average of 31.7%, or the California state average of 34%.³⁵

The racial makeup of the city of Inglewood consisted of Hispanic – 55,449 (50.6%), black alone – 47,029 (42.9%), white alone – 3,165 (2.9%), two or more races – 1,768 (1.6%), Asian alone – 1,374 (1.3%), native Hawaiian and other Pacific islander alone – 323 (0.3%), other race alone – 345 (0.3%) and Native American alone – 220 (0.2%).³⁶ The unemployment rate in July 2013 was 13.5%, while the state of California was 9.3%.³⁷ Crimes in 2010 consisted of twenty murders, thirty-two rapes, 381 robberies, 410 assaults, 627 burglaries, 1342 thefts, 703 vehicle thefts and sixteen arsons.³⁸ When compared to the national and state of California average, Inglewood's murders, rapes, robberies and assaults all have a higher crime rate per 100,000. Statistics showed that

³⁴ "Neighborhood Information for Inglewood, CA, 90302," Movoto, accessed December 10, 2013, <http://www.movoto.com/neighborhood/ca/inglewood/90302.htm>.

³⁵ "Adult Educational Attainment, 2012," Public Policy Institute of California, accessed December 10, 2013, <http://www.ppic.org/main/keystat.asp?i=1264>.

³⁶ "Inglewood, California," City-Data.com, accessed December 10, 2013, <http://www.city-data.com/city/Inglewood-California.html>.

³⁷ Ibid.

³⁸ "Inglewood, CA Crime and Crime Rate," USA.com, accessed December 10, 2013, <http://www.usa.com/inglewood-ca-crime-and-crime-rate.htm>.

there were thirty-one active gang groups as well as fifteen youth groups in the city of Inglewood. The number of gang members is estimated to be 999,999. Gang activities first became known in Inglewood before 1980.³⁹

Demographical Analysis of the Context

ACBC consisted of 45 members in 2013. The gender ratio was 45% male and 55% female. The racial makeup consisted of 80% African-American and 20% Hispanic. A total of 25% of the members were under the age of eighteen, 25% were between the age of eighteen and thirty-five and 42% were between the age of forty and sixty-five. A total of 50% were married, 10% were in unmarried partnerships, 5% were married couples living together, 10% were female single parents and 5% were male single parents. There were nine households with children under the age of eighteen. The average household size was four.

A total of 80% of members lived in Los Angeles and the Inglewood area, while 20% lived outside of Los Angeles County. Approximately 80% lived in rental housing units. There were roughly forty women and thirty men who became members of ACBC over the past ten years in existence. The average annual salaries ranged from \$37,000 to \$90,000 in 2012.

³⁹ "Gang Statistics for Inglewood, California," Inside Prison, accessed December 10, 2013, http://www.insideprison.com/regional_gang_activity_county.asp?ID=275.

Present Ministry in the Context

Substantial inner growth happened at ACBC. The members of the church experienced intimacy with God in refreshing and renewing ways. The members also experienced self-awareness, self-pride and self-acceptance. By engaging in spiritual practices, they found a new closeness to God and inner peace within themselves. Members also started to commune together outside of the immediate ACBC context more and more (i.e., to see plays, have dinner, visit each other's homes, play games, etc.).

A small percentage of members also have been active in outreach, participating in monthly door-to-door visits to prospective new members and those in need. Hosting Friends and Family Day was another monthly means to welcome the surrounding community into ACBC. The members were encouraged to invite their family and friends into a loving, inclusive worship experience. The worship was tailored to the visitors so that they may experience God's love, acceptance and warmth. This effort proved positive, as ACBC experienced a 5% growth between August 4, 2013, and December 3, 2013.

Moreover, there was significant spiritual growth among the youth at ACBC through different activities. The youth, consisting of those age seven to eighteen, have participated in Sunday school regularly. There they have studied the Bible together once a week through age-appropriate curriculums. They also participated in a quarterly Youth Day in which the youth ministered to the entire church during Sunday worship. They planned the worship and led the praise, announcements, prayer, preaching of the word and sharing of testimony.

In addition, the youth exhibited the evidence of growth through their hunger for the word of God. They formed their own Bible study where they could teach one another.

They were being formed by the word, and they exhibited their willingness to yield to spiritual principles. For instance, they were eager to invite their friends and extended community to church.

ACBC sponsored monthly awareness Sundays centered around the challenges that the neighboring population faced. For example, January was the month to bring awareness to child abuse. February focused on domestic violence. Sermons, workshops, summits and theatrical presentations addressed a particular issue for the month from the scripture's point of view. They emphasized God's love for the disenfranchised, abused and broken. They spread the message that God's grace is accessible to them and that His love is well able to cover, restore, and heal.

ACBC exhibited the following strengths: support for one another, unity, reliance on God's word, the spirit of worship, stewardship and engagement of spiritual disciplines. First, ACBC rallied behind various needs of the local community. The members ensured that needs were being met spiritually, emotionally and financially. For instance, one member's mother took very ill. Because her mother lived in another country, ACBC underwrote the cost of the member's trip to go visit her mother.

Second, there was great unity among the members. Projects and missions were great examples of the congregation's ability to work together as one body. For instance, the men served the homeless twice a month at Midnight Mission. They shared the same passion and values to help other men who were facing crisis. This unity was a mark of Christ that they truly took to heart.

Third, the members relied on the word of God to sustain the inner ministry as well as the outer ministry beyond the four walls. During their challenges in life, they referred to the word of God for their strength and hope.

Fourth, ACBC also embodied the spirit of worship. The congregants came to weekly service with an eager spirit to participate in worship through songs and hearing the word of God. Fifth, the members demonstrated stewardship over the things that God had blessed them with. They were faithful in honoring God with their tithes and offerings, with 99% of the members tithing and believing in the covenant promises of God that He would be their provider in every aspect of their lives.

Lastly, the members engaged in some spiritual disciplines (i.e., Centering Prayer, intercessory prayer, reading the Bible) on a regular basis to strengthen their walk and discernment. They valued spending time in God's presence and monitoring their spiritual maturity. Certain members of the leadership department practiced Centering Prayer, Lectio Divina and Prayer of Examen both at ACBC and at home.

ACBC exhibited three weaknesses. One was the fear of losing intimacy among the members through church growth. One of the members expressed this sentiment by saying, "I don't want our church to grow because it feels so safe. It feels so good. We know each other. We trust each other. We have grown personally and spiritually together. If we grow too big, it can destroy our intimacy."

Some of this fear came from their unhealed wounds from prior church experiences. Some saw vindictive, divisive acts such as favoritism. Some experienced their pastors being inaccessible to them because their church was so big. Some experienced mean-spirited treatment from other members. These experiences wounded

them. As they found their new home at ACBC, they felt welcomed to grow close to the pastor and members. They developed safe, trusting and loving relationships with them. The thought of church growth seemed scary to a small percentage because they feared that growth may disrupt the bond of love they had established.

Secondly, some of the members were weak in their understanding of the doctrine of the Holy Spirit. They had limited knowledge of the various roles the Holy Spirit fulfills in their lives. For example, the Holy Spirit leads, guides, convicts, draws one to salvation, enlightens one to spiritual matters, comforts, gives wisdom, and edifies. These were some of the areas where some members tended to give the credit to Father or Son instead of the Holy Spirit.

Finally, unattended personal brokenness was evident in some of the staff leadership and laity. The brokenness included substance abuse, sexual abuse, compulsive behavior, pain from divorce, single parenting, parentifying children (forcing a child to assume adult roles), anger and unforgiveness.

The analysis of the context revealed one important need of ACBC: healing through the presence and power of the Holy Spirit. While doing ministry to the broken was commendable, the members needed be good stewards over themselves first. If they could not love oneself by attending to their personal brokenness, they would come up short when they cared for their neighbors. It was important to heal home first so that out of that healthy space they could reach out to others more effectively. They needed to be whole to provide holistic ministry. The project proposal was to meet the need for inward healing through spiritual formation. The project's purpose was to accommodate the brokenness by exploring ways of inner healing of the heart.

Conclusion

The purpose of this section was to analyze the context of Acts Community Bible Church. The context was examined from historical, geographical and demographical perspectives. This section also discussed the present ministry of the context, described its strengths and weaknesses and identified its respective need for healing.

Conjunction

The mission of Acts Community Bible Church is to make disciples of Jesus Christ for the transformation of the world, and to serve God in such a way that through our ministry we will produce transformed, productive families and individuals for the purposes of God. Thus, we are a people who embrace and communicate the uncompromising word of God as the standard of which to measure one's every word, thought and action. ACBC is a church that encourages and nurtures people of all ages and all stages of life, being formed continuously in Him through spiritual formation. Spiritual formation is a community-centered discipline designed to facilitate Christians in the knowledge of God and one's true self and living authentically before God. Its primary concentration is the inner work of the Holy Spirit in the life of the Christian. The heart of forgiveness, restoration, love and attending to unresolved grief are some major work areas. Spiritual formation maps the developments of the mind and the heart that joins one with God and community.

Our mission not only calls us to transform the world beyond the four walls of our church, but to seek healing and wholeness through the power and spiritually transforming

spirit of Christ. Self-care is vital and provides balanced living, which brings glory and honor to God. To this end, we are also called to steward our personal formation on a continual basis through spiritual practices and daily devotions. Pastors should lead the church in spiritual renewal and healing, being strengthened through the spirit of God and the appropriation of His word. Maintaining the practice of prayer, repenting, reading, and setting aside time with God and community should be normative.

In order for pastoral leaders to follow Christ, a disciplined life is essential. The question must always be in the forefront of every pastoral leader's mind, "What disciplines will help me remain faithful to my choice to follow Christ?" How do pastoral leaders experience silence and solitude? They must have a love for God in order to want to be with His son. His spirit has to be perpetually welcomed in their daily life. As simple as this may sound, it often gets lost in the practical application.

In his article, "Moving from Solitude to Community," Henri Nouwen clarifies the true definition of discipline for the Christian, stating, "By discipline, I do not mean control. If I know the discipline of psychology or of economics, I have a certain control over a body of knowledge...in the spiritual life, the word discipline means 'the effort to create some space in which God can act.'"⁴⁰ This, indeed, is the opposite of what is typically understood as discipline. Nouwen continues, "Discipline means to prevent everything in your life from being filled up. Discipline means that somewhere you're not occupied, and certainly not preoccupied."⁴¹ The more a pastoral leader's calendar is full,

⁴⁰ Henri Nouwen, "Moving from Solitude to Community," *Leadership Journal: Real Ministry in a Complex World* (1995): 1, accessed May 5, 2014, <http://www.christianitytoday.com/le/1995/spring/51280.html>.

⁴¹ Ibid.

the more there seems to be a sense of importance and demand. This pattern allows little room for God to do anything spontaneously, as well as making it hard for us to hear new directions. Nouwen argues, “In the spiritual life, discipline means to create that space in which something can happen that you hadn't planned or counted on.”⁴²

Nouwen identifies three disciplines and three movements that he discovered in Luke 6:12-19. Jesus journeys upward to a mountain to pray and ends up spending the night in prayer with God. His next movement, which was the following morning, He summons His disciples. Once His disciples are gathered, then Jesus selects twelve of them and calls them apostles. Thereafter, Jesus and His apostles come down where there is a large crowd of more disciples, along with many others who came for teaching and healing of their diseases, from Judea, Jerusalem, Tyre and Sidon.

Herein are the three disciplines and three movements of Christ. Nouwen invites us to discern the order rightly so, “from solitude to community to ministry”. Nouwen further suggests, “The night is for solitude; the morning for community and the afternoon for ministry.” One can see a vertical, horizontal and outward rhythm of ministry in Jesus’ pattern throughout His life.

Jesus’ disciplined life is an adequate spirituality model – adequate not only for first-century pastors, but twenty-first century pastors as well. Herein lies the spiritual formation and renewal principles proposed in this project. The spiritual connections and common intersections in my Contextual Analysis and Spiritual Autobiography sections are definitive aspects of training, education and teaching skills. These skills formed over the years empower me to provide spiritual renewal for pastoral vocations.

⁴² Ibid.

Problem Statement

The assessed need in part of the pastoral leaders at Acts Community Bible Church and partnering pastors is in the area of exploring spiritual renewal. There are those in the leadership context who have endured severe brokenness. In some respects, it has limited some in the areas of fostering authentic relationships, intimacy and the ability to be in a community. Some have not fully healed from the shame of abuse, broken relationships, addictions, exploitation, parental abuse, rejection, abandonment, domestic violence, failed marriages, failed relationships with their children, and low self-esteem. Ministry for some has become an affirmation and validation to deflect their inner pain and loneliness. These wounds need to be attended to and transformed into gifts used for integration work that would serve the great call to Christian ministry. Pastoral leaders can then become wounded healers instead of the walking wounded risking wounding others.

According to Dallas Willard in his article on spiritual transformation, spiritual formation in the tradition of Jesus Christ, “is the process of transformation of the inmost dimension of the human being, the heart, which is the same as the spirit or will. It is being formed (really, transformed) in such a way that its natural expression comes to be the deeds of Christ done in the power of Christ. The progression of spiritual formation is outlined in various passages of the New Testament.”⁴³ It is most fully spelled out in II Peter 1: “Now since you have become partakers of the divine nature,” the writer says, “applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; and in your knowledge, self-control, and in your self-control,

⁴³ Dallas Willard, “Spiritual Formation: What It Is and How It Is Done,” accessed May 9, 2014, <http://www.dwillard.org/articles/artview.asp?artID=58>.

perseverance, and in your perseverance, godliness; and in your godliness, brotherly kindness, and in your brotherly kindness, love” (vv. 4-7).

Foundation for Solution

Clearly identified as a congruent theme in the biblical foundation passages of Exodus 33:12-23 and Luke 4:14-30, spiritual formation provides the pastoral vocation with a dynamic paradigm for this doctoral project. Both Moses and Jesus were chosen and sent by God to deliver His chosen people. They shared striking commonalities. Their communion and intimacy with God the Father was priority, and they both practiced the presence of God modeling spiritual disciplines to their death.⁴⁴ It is the recovery of these disciplines that will provide spiritual renewal in the heart of the pastoral leader. This project is specifically designed to help pastoral leaders explore spiritual renewal. It is the hope that pastoral leaders will experience spiritual renewal and spiritual transformation in Christ.

Proposed Treatment Hypothesis

Pastoral vocations can be met with unrealistic expectations from members at times. In other words, pastoral vocations are often seen as the strongest person in the church by some when, indeed, they could possibly be the most vulnerable and weakest. With this unrealistic expectation of pastoral vocations, pastoral leaders who buy into this

⁴⁴ Disciplines of prayer, solitude, silence, fasting and worship.

lose their authenticity and their humanity. Sadly, when pastoral leaders experience pain, they may be tempted to hide, mask, and deny their own brokenness. On the other hand, some entered into the pastoral vocation deeply hurt and began ministry buying into the “perfection myth.” Thus, it is the hypothesis of this project that an alternative community for pastors can provide a needed peer environment where spiritual renewal can occur for pastoral leaders. This sacred community can help stir their love for God and revitalize their call. Additionally, the design of the project will be such that it will provide a blueprint or template that is easy to replicate in building collaborative partnerships and communal relationships in any faith, denomination or culture.

Research Methods – Test Hypothesis, Evaluate Results

The methodology used to test the treatment hypothesis and evaluate the extent to which expectations have been reached will be the qualitative case study methods. The researcher will provide interviews, pre- and post-tests, open-ended surveys and journal entries. These proposed strategies will provide for the collection of data used in establishing benchmarks and performance indicators for implementation and the measurement of the project’s success.

The triangulating strategies that will be employed will require the designing of informal interviews within and outside of Acts Community Bible Church pastoral leadership staff and pastoral partners. Informal one-on-one interviews will be designed to collect data on the impact in spiritual renewal, impact on the increase in their love for God, impact in addressing brokenness, and impact in revitalization of their pastoral

vocation. The informal surveys will be completed by the participants attending the small group.

Following is an outline of the field research methods and timeline for some of the key activities and tasks to be organized for this research project.

Outline

Selected Methodology:

Qualitative Case Study Research Approach

Selected Forms Of Data Collection:

Pre- and post-test, journaling and interviews

Project Timeline:

(two hours per session for six sessions)

Week One: Class One – Sunday, June 1, 2014

- Pre-survey
- Orientation and overview
- Introductions of group (explain guidelines for group dynamics)
- Distribute spiritual formation folders with contents and instructions
- Discuss required reading: *Meditative Prayer: Entering God's Presence* by Richard Peace
- Teaching on spiritual formation and discipleship and discussion
- I will meet with my context associates for one hour

Week Two: Class Two – Sunday, June 8, 2014

- Centering Prayer at top of each session
- Book reflections to be discussed amongst group

- Journal sharing – name an area where you were challenged and/or you grew
- Meet with context associates for one hour
- Meet with peer associate via telephone for half an hour on status
- Teaching on orthopraxy, orthodoxy, orthopathy and discussion

Week Three: Class Three – Sunday, June 15, 2014

- Centering Prayer at top of each session
- Book reflections to be discussed amongst the group
- Journal sharing – name an area where you were challenged and/or you grew
- Teaching on the state of the pastoral vocation and discussion

Week Four: Class Four – Sunday, June 22, 2014

- Centering Prayer at top of each session
- Continuation reflection on teaching on the state of the pastoral vocation
- Journal sharing – name an area where you were challenged and/or you grew
- Teaching on the Holy Spirit and discussion

Week Five: Class Five – Sunday, June 29, 2014

- Centering Prayer at top of each session
- Book reflections
- Journal sharing – name an area where you were challenged and/or you grew
- Distribute class evaluation

Week Six: Class Six – Saturday, July 12, 2014

- Full-day retreat
- Discussion with peer associate at the end of six-week session
- Post-test administered August 12, 2014

- Discuss outcomes with participants (pre- versus post-test survey)
- Collect testimonials

Conclusion

The general nature of the project provided pastoral leaders with the unique opportunity to explore spiritual renewal in an alternative community. The findings and results were motivated by the spiritual disciplines they engaged in that served to facilitate spiritual renewal. Overall, the alternative community served to facilitate pastoral leaders in their pursuits for rejuvenation in their pastoral vocation.

The small group model is a project intended to facilitate the development of spiritual renewal through engaging disciplines in an alternative community. Consistent with the context mission and objective, the model is extended to pastoral vocations beyond the walls of Acts Community Bible Church by building collaborative partnerships with other ministry context. The results and goal of this project is for pastoral leaders to benefit from spiritual renewal. In particular, it is the researcher's hope that this project will provide pastors with three interwoven characteristics: 1) orthodoxy, which reflects how to think in right ways that reflect Christ; 2) orthopraxy, which reflects right actions that incarnate a devotion to Christ; and 3) orthopathy, which emulates feeling the right ways toward God, self and others. The researcher further hopes that the pastoral leaders continue to be formed in Christ.⁴⁵ "...He may grant that you be strengthened in your inner

⁴⁵ "What Is Spiritual Formation?," George Fox Evangelical Seminary, accessed December 4, 2013, <http://www.georgefox.edu/seminary/about/formation.html>.

being with power through his Spirit and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love” (Ephesians 3:16-17a).

Spiritual Autobiography

A native of Fresno, California, the researcher was born to Doris Hicks and Ted Liggins, the father named on her birth certificate. Her mother was twenty-eight years old and her alleged father was thirty. They never married. Prior to the researcher’s birth, her mother had seven children by four different men. Three of her siblings were born in Bastroupe, Louisiana, where two of them died as children. Her mother moved to California while leaving her eldest daughter in her grandmother’s care.

After moving to California and experiencing culture shock from the bright lights and big city, her siblings and she were taken into Child Protective Services for parental abandonment. When her mother appeared in court, the judge deemed her unfit as a parent and disbursed all the children to their respective fathers.

Not old enough to understand the complexity of these events at the time, the researcher was sent to Phoenix with three of her siblings to stay with their father (whom she thought was her father, too) and his wife. Ever since she was five, the researcher believed that he was her father, but years later she discovered differently.

In spite of this tragedy, the researcher came to love him even more. He was not only a dad, but a man who struggled with alcohol. His wife was a woman of faith. After being placed in their care, the researcher’s mother came to Phoenix and fought to get her children back. The researcher’s “father” would only give one of the children back, and

so the one who returned to Fresno with her mother was the researcher, filled with mixed emotions.

On one hand, the researcher was so happy to be reunited with her mother. But on the other hand, she was sad that her siblings were not able to come home with her. They had to stay with their father and stepmother, according to the court order. However, not long after being reunited with her mother, darkness began to emerge due to her disease of alcoholism and the influence of blues and rock and roll. This was a very lonely time for her as a child. The researcher was torn because she wanted to be with her mother, but also wanted to be with her siblings. After sufficient time had passed, her mother began to let her go on visits to Phoenix to see her siblings. These were the only times she felt safe, truly loved and accepted.

Violations and Abuse

While in the custody of her mother, from the age of five through twelve, the researcher experienced emotional, physical and sexual abuse from family members and friends of her mother. As a result, she suffered from depression, suicidal tendencies, cutting, anger and deep sadness throughout her adolescent years and into early adulthood.

Even in the midst of that, God was at work sending her messages of love and care. Amid the many babysitters that kept her when she lived with her mother in Fresno was a nice, elderly woman named Grandma Georgie. She introduced her to the savior of her soul and left an indelible print on her heart. One evening, she sat her down in her living room and told her about the love of Jesus Christ and how much He loved her. The

researcher remembered a large white Bible on her coffee table with a big cross on the front. From that moment on, she became fascinated with cross images, both impressions and physical shapes. Crosses in windowpanes impressed upon the researcher that Jesus was present with her. Crosses in door panels reminded her of the love that Grandma Georgie often talked about. The researcher became obsessed with finding crosses in linoleum floors, in ceilings, in everything that had a shape. And she never forgot how Grandma Georgie instilled Christ's love in her memory and heart.

Marriage

While in Fresno, her mother met a soldier from the Army while picking grapes in a grape field. They married within six months. Over time, she had an additional four children from this marriage. It was the first time the researcher's mother had ever been married, and the first time the researcher actually witnessed a season of stability with her in the home. Then one day it happened – the researcher's mother returned to the party scene filled with nightly drinking and staying out late. She left the researcher to care for her younger siblings while she went out. Her mother's alcoholism was even worse than before.

Violence and Violations from Home to Church

Arguments and fights began to happen between her mother and stepfather about her mother's party life. She was gone all the time. The researcher's stepfather had no

control over her mother's lifestyle and he soon began to abuse the researcher while her mother was gone. The more her mother was away from home, the more he would abuse and threaten the researcher to never tell.

The researcher's stepfather had a brother who was a pastor. The pastor and his wife would come and pick the researcher up for church. At church, she became close to their goddaughter who was her age, about ten years old. During church outings with the young people, she began to notice some strange things. One night, while at the drive-in movie, she saw the pastor playing with his goddaughter's body. She seemed to be enjoying it. The entire situation confused the researcher because they both seemed to like it. The researcher wondered why God's pastor was doing that to a little girl. The researcher felt trapped between the behavior of her stepfather and now even her pastor.

One year for her birthday, she received a journal. The researcher used her journal to write letters to God when she was angry or felt abandoned, afraid, confused and lonely. The researcher would write to God and tell him to make these two men stop.

Counterfeit Hopes

By the time the researcher was thirteen, the need for safe places and safe arms was so great that she was not able to take the abuse anymore at home. She ran away into the arms of a deceiving couple – a pimp/drug dealer and a lesbian madam – who promised her love and protection only for her to be trafficked, coerced, manipulated, and seduced into street life. A promise of love turned out to be more abuse and exploitation. Yet, she still believed that God was with her somehow.

At the age of fifteen, she finally met her biological father after being picked up by the cops after a call from her mother. The researcher attributed this call as being one of the greatest things her mother could have done for her. However, this meeting was short lived as she faced more drama. The researcher's father was already married and taking care of his other five stepchildren. Once the researcher moved in, she could sense that she was not welcome there. Her resentful stepmother and other siblings were confused by her sudden presence.

Graduation: High School

Eventually, the researcher ran away and returned to street life in Fresno. Her mother would find her and send her back to her father. She lived a life constantly in yo-yo mode because both sets of her parents would fight so much. They would enter her in schools and then take her out every time they wanted her to live with the other. However, the desire to graduate from high school propelled her forward. The researcher had a deep determination that she would make something of herself with God's help. Somehow she graduated from high school in the midst of this chaos.

The Witness of a School Teacher

After many broken relationships, the researcher decided that they were not for her, at least not now. The researcher's heart kept getting crushed by those who she was attracting to herself. In early 1983, she enrolled in junior college. There, she met a teacher

who helped change her life. He took notice of her, a broken young lady in his classroom dressed in boyish apparel. At the end of each class period, he would minister to her the love of Christ and even asked for her telephone number so he could tell her more about Jesus. At that time, she had a love/hate relationship with men. The researcher did not like or trust them. In spite of that, Professor Dotson continued to witness the love of Jesus to her. In fact, the researcher's professor became so obsessed with trying to minister to her that she became irritated. The researcher would try to leave early from class so that she would not have to hear his convictions of God. Then he would call the researcher on weekends right before going out to party just to pray for her. He would damper her partying spirit, which made her think about God throughout the night.

Death Knocks

On June 15, 1984, the researcher's mother died. She suffered from a major heart attack and pneumonia. She had been in and out of the hospital with seizures. The researcher's mother's death sent her into a tailspin soul searching about everything she had indulged in up to this point in her life. At that time, she was smoking three packs of cigarettes a day, drinking after work, and trying to maintain good grades.

One night, while heavily drunk and under the influence of drugs, the spirit of the Lord spoke to her in the nightclub where she was partying. It was the fourth Saturday in December 1985 and she was standing by a pool table with a shot of Hennessy in one hand and a pool stick in the other. The Lord spoke to her saying, "Daughter, it's time to stop running. You are in the den of hell." The researcher was in a very wicked place when

the Lord came and snatched her out. She staggered out of the gay bar to her car and the Holy Ghost drove her home at two o'clock in the morning. She wrestled with God, spitting out threats and demands for Him to prove Himself if He was real. The researcher wanted Him to prove Himself by taking away her endless character defects, addictions and behaviors one by one. And He did just that! Three packs of cigarettes a day, gone! Drinking, gone! Rebellious and medicating lifestyle, gone!

New Home

When the researcher stumbled home that night, she called her teacher and told him what had happened. In tears, she cried, "I am ready to give my life to Jesus." she wept and wept. The researcher had run out of places to hide and places to run. The next morning was Christmas Sunday and her teacher invited her to his church. The researcher gave her life to the Lord that morning at New Hope Baptist Church. That was her Christmas gift to God. God miraculously changed her life. He snatched her out of the jaws of hell's grip. Coming to faith in Jesus Christ as her Lord and Savior at the age of twenty-one remains the greatest spiritual event and influence in her life.

Though she enjoyed her new life in Christ, she could not deny that her brokenness was still deeply embedded within her. Everything connected to her hometown and the many violations she had endured haunted her. The researcher attempted to talk about her issues with one of the mothers of the church, who in turn told her not to discuss it with anyone because, "it is all under the blood." This was confusing to her because her heart was still aching from the pain of her past. The researcher wanted to testify in church as to

what God snatched her from, yet she told her that it was inappropriate. It was hard for her to reconcile and make sense out of being saved and yet still be in pain for what had happened to her growing up. It was also hard not being able to testify of her own deliverance in certain areas.

Following the Lord Jesus brought her loving spiritual mentors who passionately disciplined her in the word of God, helping her to grow in the character of Christ. The researcher fell in love with Jesus as she learned about Him and His purpose for coming into a broken and sinful world. The researcher gradually came to understand and embrace a new worldview about brokenness. The researcher understood as the result of the fall of man, sin fractured the three fundamental relationships between God, humans and the earth. The researcher also came to understand that the harmony between each of these relationships was exchanged for the corruption and brokenness of sin. After her salvation experience, she made a home among the New Hope Baptist Church family at the invitation of her junior college teacher, who led her to faith. She grew in grace and became involved and immersed in church ministry.

First Marriage 1987

The researcher joined the choir after a few months. She also met her first husband at the age of twenty-one. They were married, and she thought everything was perfect now. He was called to preach after their first year of marriage, and all was well. She was on fire for Jesus and no one could stop her.

The researcher's church involvement increased the second year when she joined a mission outreach group that visited prisons and ministered to mothers and fathers with children that were left behind. She then joined the Junior Mission Society, choir and outreach ministry of her church with enthusiasm and gratitude. She found herself drawn to the ministries that went beyond the four walls of a church building: witnessing on the streets to drug addicts and prostitutes, feeding the hungry, and visiting juvenile halls. This passion she had for broken people led her to a position as assistant chaplain at Dorothy Kirby Juvenile Center after meeting the senior chaplain and sharing her story. The researcher's passion was to help young people cope with their brokenness. They were locked up physically and emotionally. The researcher wrote plays every Sunday night for their worship service time for about two years. Those that were deeply withdrawn, angry and stuck soon were able to come out and express themselves through the skits. She wrote on subject matters from abandonment and addiction to rejection and verbal, emotional, physical and sexual abuse. The researcher had a keen discernment for the boys and girls that had been molested and abused. She wrote vindicating skits for them where they were able to tell their rapists how they felt and proclaim declarations of new possibilities in life. These skits were designed to deal with their anger, fears and levels of forgiveness.

Unfortunately, the researcher's husband was not really supportive of her many aspirations and was afraid that the ministry would mislead her into areas she should not go into as a woman. He talked often against women who thought it was acceptable to teach, preach, or be in leadership roles.

Denominational Leadership Abuse

Being active in her church denomination activities exposed her to many churches and their respective pastors. The researcher held an executive office in the Junior Mission polity, which afforded her more exposure during their outings. The researcher was happy that she was liked and accepted by many pastors, and she never looked at it beyond that. She was naïve to the pastoral flirtations that abounded in the Baptist convention because she was grateful and zealous about her salvation. The researcher looked at people with new eyes; for the first time in her life, she felt safe. She did not believe she had to second guess men and their motives. The researcher looked at them as representatives of God. However, she soon learned that acts of sexual abuse and deception existed in the lives of the church leaders and, more tragically, amongst many of the married pastoral clergy. She was even more shocked to learn some of her Junior Mission sisters were having affairs with pastors. Astonished and overwhelmed by this growing norm, she developed a strong disdain and judgment for such hypocrisy.

Emotional Invasion of Sexual Violence from the Past

Then the scars from her past abuse began to surface again to torment her. Finally, she went to her pastor who advised her to take one of two roads: go to counseling for her molestation issues that were now affecting her intimacy with her husband or go back to Fresno and confront her stepfather, her abuser. The researcher could then symbolically leave it in Fresno, come back to Los Angeles, and live her life with her husband. The researcher loved her pastor and appreciated him taking the time to talk with and support

her. For the first time, she felt like she had a spiritual father in her corner given to her by God. With the strength of God and the power of the Holy Spirit leading her, the researcher went back to Fresno and confronted her abuser as her pastor advised. The researcher then returned to live an abundant life in Christ and with her husband.

Sense of Call 1989

A couple of years went by, and she had an intense epiphany with God in September of 1989 at the opening of the National Baptist Convention in Chicago, Illinois. It was Monday night during the musical concert when God called her to preach. God's spirit spoke to her in an almost isolated manner in which the entire room was silenced for her. The researcher could only hear God speaking to her. She experienced God lifting a black veil from her face and, with His finger, touching her tongue and declaring to her that He had anointed her to teach and preach His word. The concert resumed afterward in her hearing and consciousness. The researcher looked around to see who else heard His voice; everyone else was oblivious to her experience.

Later that night, after she returned to her hotel room, God led her to read Jeremiah 1:4-10. The researcher was so scared, because she knew the Baptist tradition of her current church regarding women in ministry. So she held this call a secret in her heart for a long time. The thought of sharing it scared her. However, when she could not hold it in any longer, she confided in her husband. He became outraged and threatened her to be silent or else.

The researcher called her pastor for another consultation, but this time, on the subject of her call to preach. To her painful surprise, he said, “Well, you can’t preach here, and I will not have you spread this heresy in this church. God does not call women and I have to protect my church. They cannot handle that, so where are you going to go? What are you going to do?” The researcher’s heart was crushed. Her husband could not stand her after that. One night the researcher and her husband had a physical altercation and he told her to leave their home. Nowhere to go, she left at that moment which was 1:00 a.m. in the morning. After a year, they were eventually divorced.

Dream for Others

In 1991, the researcher heard the voice of the Lord instructing her to form a nonprofit. She formed the Dare to Dream Scholarship Society Incorporated (DTDSS, Inc.). The Lord described how she should provide jump-start scholarships to at-risk students seeking financial support, housing and life skills. She was obedient. After forming DTDSS, Inc., she began hosting fundraisers to raise money for youth that applied to our organization.

More Education

Meanwhile, she attended California State University, Los Angeles, and Southland College to pursue a paralegal degree. After obtaining her paralegal degree, she secured a job with a Hollywood law firm in 1992. This position was the start of an incredible

eighteen-year career in litigation, holding positions consisting of litigation secretary, litigation administrator, human resource director, office manager and senior paralegal. The researcher worked in criminal law, worker's compensation, asbestos, family law, copyright trademark infringement law, defense law and class actions for plaintiffs.

Hidden Talents

Between the ages of eight and ten, she found strength and a voice in journaling and writing short stories to work through and survive her sexual abuse. Journaling gave her occasion to write to God when she was angry, confused, sad, hurting and lonely.

At the age of twenty-one, she was requested to write a black history drama for her church. She said yes reluctantly, never having done such a task before. After completing the script, she was informed by the husband of a dear friend that her little script had great potential. Her friend's husband worked in the movie industry. He contended that she had written her first stage production with directional cues and all. He asked what school she attended for theater. She informed him none. This production was the first of many sold out performances in a professional theatre house in Hermosa Beach, California.

After that, God inspired the researcher to write many gospel musical productions. She produced a show on a yearly basis. When she won her first NAACP Award, she developed a greater confidence that God was anointing her works to His glory and honor. The director suggested she begin her own theatrical company, and she did. She formed Candace Cole Productions (CCP). The researcher wrote out what she thought was her company's vision statement and purpose. After reflecting on the types of genres God was

giving her to write and produce, she was convinced that hers was a theatrical organization solely dedicated to producing shows that addressed social justice issues. She began to enjoy bringing social awareness issues to life through the medium of theatre in hopes for social change in families, communities and churches.

Inspired by the Holy Spirit, the researcher wrote *My Child, My Child, The Anointing, Carnegie Hall Is In My View, Busline 210, The Corinthian Scandal, No More Drama* and *Where Shall My Shame Go?*, to name a few. These productions were produced in 1,200 house theatre halls and college campuses. The researcher was also able to present smaller shows in disaster areas like in New Orleans after Hurricane Katrina, in prisons and in juvenile systems.

New Church, New Revelation

As God would have it, after her separation from her husband, she was invited to a revival hosted by Ward African Methodist Episcopal Church. Still spiritually hungering and thirsting for more of Christ, she attended each night's service. On the first night, she was completely taken aback by the presence of women in the pulpit. The researcher visited Ward for several months and then sensed God releasing her to join.

Licensed and Ordained

Once the researcher joined the African Methodist Episcopal denomination (AME), the pastor welcomed her and immediately began to identify her spiritual gifts. In

a year she was licensed to preach in 1992. The researcher also began her ordination process and started attending AME classes as part of the ordination requirement. In 1994, she was ordained as an itinerant deacon. Once she was ordained, she had two choices of direction. One was to remain an itinerant deacon. This would allow her to pastor only at her local church. The other would require her to continue her education and become an itinerant elder. As an elder, she would be subject to the authority of the bishop and could pastor at any AME church where he so placed her. After much prayer and seeking God and godly counsel, she sensed God calling her to pursue the path of becoming an itinerant elder. With much fear and trembling at first, she continued her education to meet the ordination qualifications. She attended more AME classes and enrolled at the University of La Verne as part of the process.

Ministry at Ward

She flourished in ministry at Ward and enjoyed the rich community of the members. There she began a ministry for hurting women and youth dealing with abuse and violation called “No More Secrets.” She also conducted weekly Bible studies and monthly theatrical presentations to bring more awareness to the subject matter of abuse. The researcher later created a production entitled *Where Shall My Shame Go?* based on II Samuel 13. It resulted in many women coming forth for prayer and counseling. The “No More Secrets” Tuesday night ministry grew as well, and many women were being empowered and healed.

Health Challenges

In 1991, the researcher had a stroke, which got her attention fast. She began to rethink her stressful ten-hour day litigation career. After recuperating, she went on disability for several months but later returned to the litigation field.

Almost a year later, she had another health crisis. Test results revealed she had multiple sclerosis (MS). This attack resulted in temporary loss of sight in one eye, partial paralysis and severe head spasms. After being hospitalized and going through extensive tests, lesions were discovered on her spine and this confirmed the MS in her system. A major life adjustment had to be made with regard to levels of stress to prevent triggers that led to more debilitating health results. This was one of the most scary and lonely times of her life. The researcher had been a single woman now for five years.

A Love Distraction

Then it happened – in 1995, she began dating again. At the time, she was up for an NAACP Award for one of her stage productions, which dealt with themes on homelessness, youth dynamics, self-respect, human trafficking and so much more.

She dated for about eight months, and wedding plans began. She was wedded in 1996, and her husband insisted that she leave the AME denomination to go with him to his church. Somewhat reluctant, she went. She was only months from her itinerant elder ordination and was deeply torn. She sought the counsel of her close friend and her pastor. He told her in so many words that she was unwise to give up so much for her fiancé (at the time of request). She was too close to ordination. He said she should ask him to give

up his church instead and come to her church so she could continue her ordination process. She ended up joining her husband's church after the wedding. While at her new church, she quickly became part of the teaching staff and also joined the Healing for Damaged Emotions Ministry comprised of women pastors, clinical psychologists, counselors and laity. She enjoyed the fact that she was ministering to women of all races and cases. Inspired by the group, a year later she wrote her first book, *Daughter, There is More to You Than Meets the Eye*. The researcher then went on to write a trilogy entitled, *Lamentations of a Child, Lamentations of a Woman and Lamentations of a Man*.

Rude Awakening

After about a year, she learned that her husband suffered from bipolar disorder. Acts of abuse began to surface, first very subtle and then not so subtle. Once she was chased up three flights of stairs in their own home after he snapped. She knew she was in another dangerous and unhealthy marriage.

After repeated domestic issues, she discovered patterns in her life that were deeply troubling and unhealthy. There was a common denominator to these failed relationships, and it was her. She still tried to make it work with red flags waving all around her.

Higher Education

In a thirst for more knowledge of God, she enrolled in the West Angeles Bible College for more biblical training. After she completed the program, she enrolled in the Ministerial Training Institute, where she received a bachelor's degree in theology. The researcher noticed her husband was not supportive of her educational pursuits and seemed quite jealous.

In 1998, burdened by a renewed desire to make full use of her gifts of teaching and preaching, and with the encouragement of a friend, she applied to Fuller Theological Seminary. Her husband strongly suggested that she take one class a quarter shortly after she was accepted into the program. She reluctantly complied.

A year into the program, her husband had another violent episode, which resulted in her leaving their home at 3:00 a.m. to live in her car for some time. Hiding her shame and depression, she still went to work every day with no one knowing she was virtually homeless and too afraid to go back home.

When she was not able to hold it together living a double life, she called a good friend who told her to come stay with her as long as she needed to. The researcher knew she had covenanted with a mistake and moved too fast. She stayed with her friend until she could get on her feet and get her own apartment.

After six months, her husband begged for reconciliation. She folded and went back. He convinced her that they should concentrate on building a strong marriage. She was still scared of him, but felt that God would want her to give him another chance. He convinced her that he was sorry and it wouldn't happen again. They entered into marriage counseling to sort out their issues. In addition to counseling, her husband strongly

suggested again that she stop attending seminary all together and stop preaching if she really wanted to show she was committed to the marriage. Reluctantly, she did.

A few months later, he had another violent episode, and when she left this time, she left for good. They were divorced by 1999. Researcher decided to continue the counseling by herself. The researcher began to learn about herself through counseling and how her family of origin informed her choice of relationships. She learned about her blind spots and her neediness. On the other hand, to make matters worse, her divorce caused her bishop to sit her out from all ministry duties that she held. After a season, she returned to teaching and preaching.

A Season of Healing and Restoration

God blessed her when He sent her seasoned women of God as accountability sisters to walk with her through her own dark night of the soul. The researcher wanted to explore more deeply what was troubling her inwardly and why she was not loveable as were other women her age. Though in counseling still, she wondered why she kept connecting with abusive relationships. She wanted to know why her scars were so pervasive, blinding her heart and judgment in intimate relationships. Then, she questioned on many occasions if she was really saved and knew God.

Through more safe places such as counseling, discipleship and non-judgmental friends, she was able to sort many issues out. Her best friend was a pivotal presence of truth in her life. She journeyed with her, which helped her engage in raw disclosure about the pain and the condition of her being. Then, and only then, could she begin a journey to

recovery and wholeness. Her love for God increased through a restored love for His presence, his word and a loving community.

Her layers of abuse and their side effects seemed endless, yet she kept doing the inner spiritual work on self. During this period, she began to complete her autobiography, *Scars*. She had written most of it while she was married. Her husband expressed embarrassment and shame about the book and she discontinued writing it for a while. He tried to discourage her and it worked. She informed him that God told her it was connected to her healing and she had to write it. He hated the idea of the book. Writing *Scars* was an intense, therapeutic experience for her.

The researcher returned to Fuller Theological Seminary and resumed her studies. She also continued her career in law. It served to give meaning and purpose to her life. Her firm was bicoastal, and flew her back and forth to New York on different occasions. She prepared all court documents in support of settlements, cross-trained in the support functions of the administrative and legal support staff, provided management support, processed payroll, prepared and acted as the firm's representative in employee disputes in worker's compensation matters, managed client escrow accounts/deposits, assisted partner budget/salary development, and composed various memos and correspondence of all case-related matters.

As active as she remained in her life, she could still hear the voice of God calling her out to be a pastor. To run from this voice, she wrote more award-winning plays during this transitory season, trying to draw out what she sensed God was calling her to do. She continued to feel this deep loss and aloneness. She remembered reminding God that she was no longer part of the AME system. How could she fulfill His call to pastor? She then

enumerated all the things she had done for him and asked him, “Was that not enough?”

She heard no answer. She talked to God about two shameful divorces and told Him surely you cannot use a twice divorcee.

Europe

Meanwhile, she accepted a trip to Europe to be part of a ceremony commemorating the wall coming down in Berlin and then to witness the cutting of the ribbon at the Oral Roberts University’s opening. It was on this trip that she heard louder and louder, “You must go and do what I am calling you to do.” She purposed in her heart that she would when she returned home.

Within this time, her best male friend who she casted in one of her shows called to tell her he sent her something in the mail. He was the one that she cried to when she felt hurt and alone. He was also the one alone with other brothers who help move her out of the last abusive relationship by going to get her clothes and personal items. He was also the one she would call to celebrate every time God gave her a creative idea. He was the one she would call to take her to the airport and pick her up from a preaching invitation. He was the one that helped with her productions pre- and post-set-ups.

Sometimes they would go to the beach to just walk and talk. He informed her that he sent her a letter indicating that he wanted a more serious relationship with her than just friendship. Shocked and in disbelief, she laughed him off. It had been almost five years since she had had a relationship. She informed him that she was honored but that she was grieving and healing. He respected her. After a year went by, she entertained what she

swore in her heart she would never do again. She began to believe that love could be possible again.

In reflection over her life, she reminisced on how her male friend was just a trusted male friend – a respectful friend that came from a God-fearing family of six. She recalled enjoying the holidays with him and his family as his best friend, nothing more and nothing less. While in Orlando, Florida, producing a gospel show, the Lord spoke to her spirit about her best friend and said, “He is your soul mate.” God affirmed that He knew what she needed more than she knew and that He was sending her a man that loved her as He does. When she returned home from that trip, her resistance was gone and her courting relationship with her dear friend began anew.

Final Ordination

In 2004, the researcher was ordained by the bishop of her new church into the office of pastor along with many of her ministerial colleagues. Shortly thereafter, God’s whisper got louder. She was commissioned by God to plant Acts Outreach Ministries, in spite of feeling unworthy and unprepared. She wrote down what God told her to do and filed it away. She couldn’t believe God would use someone like her with all of her past failures. It didn’t matter what she had accomplished, she could not see past her glaring guilt and shame.

Fortunately, her bishop was over the Macedonia Fellowship Int’l. This fellowship was designed to mentor and coach pastoral leaders and senior pastors. Macedonia International Fellowship facilitated monthly seminars and lectures in how to provide

pastoral care to urban and non-urban populations. She also learned how to practice self-care for herself. She developed skills for setting healthy boundaries and having a balanced family life.

Introduced to Spiritual Formation

The researcher had to juggle her law firm job, church responsibilities, ministry on the road and a new courtship. So she took one class per quarter at Fuller Seminary for about four years, and at times two when she could. She still remained extremely busy. Her ministerial colleagues also maintained the same type of busy lives.

A few years passed, and she decided to choose what she thought were the easiest electives possible: Introduction to Spirituality and Spiritual Disciplines. “How stressful or heavy is that?” she asked herself. These classes could not have come at a better time in her spiritual life. She didn’t realize how spiritually burnt out she was by now. So much was revealed to her about her inner life and her vertical relationship to God in these classes. Those two areas were severely compromised because she was moving so fast and staying so busy. She was only tending to the horizontal relationship of ministering and preaching to many communities locally and internationally. Admittedly, she was doing so on empty fumes because she did not have the discernment or discipline to nurture her vertical relationship with God or inward relationship with herself as she should.

The researcher was also surprised to take a course in recovery and spirituality that dealt with sexual abuse in leadership roles. She was amazed and grateful for the exposure of what she had tried to bury deep in her past. This class confronted her ghost and pitched

it over and against her spirituality. She had to consider how her own sexual abuse from parents, clergy and leaders impacted her life and, more importantly, her spiritual formation. It revealed a deep distrust for all the above and drew her to trust God more authentically.

Surprisingly, she learned about soul care and spiritual formation in these classes, which challenged her authenticity. They challenged her to look at her authentic self with others, her false self, her sense of call, her discernment process of doing ministry, her motive for doing ministry and renewing her own spiritual life. They further taught how Christ lived for God, walked with God, and obeyed God's will in a three-movement paradigm (vertical, inward and outward), which represented his continuing relationship with His Father.

Christ's first priority was seen in His *vertical life* in communion with His Father. This fed his soul *inward* and provided the sustainment needed in a hostile world. His second priority was seen in his *horizontal life* to those who were chosen to fulfill His Father's mission with Him (his disciples). This movement balances how He did ministry to the greater community, which was informed by His communion with God first. He wasn't all over the place or scattered just because He was Jesus. He took his directions from God. He went only where God sent Him. Jesus never had idle time. He understood that His days were numbered and that He was here on purpose. Everything counted, and nothing He ever did was wasted. He was here to glorify the Father and finish His sacred work. He hungered and thirsted to do God's work in the lives of his precious children. The researcher came to understand Christ's love for us was the fuel to his focus as should be every believer's.

After studying this model as many of the desert fathers and early church fathers did, she knew then that her concentration had to be in spiritual formation. She was so impacted and blessed by the fruit of spiritual formation in her personal life, she began a quest to spread the model to congregants, especially leaders and pastors. She sought out an intern position at one of the local churches whose senior pastor was like a father to her. She asked if she could do a six-month internship with him, his leaders and pastoral staff to introduce spiritual formation to them. She saw the hesitancy in his eyes as he asked her to explain what it would entail. Afterwards, he said, “That is something you can try on my staff, but not me.” She happened to know that he was negotiating a \$2.5 million acquisition to buy one of the major properties in the city that had closed down and that his church voted to purchase it. It was an enormous undertaking, and it was getting the best of him along with all the many tasks he was encumbered with on a daily basis. He said he was too busy to add one more thing to his life. She felt deeply he needed it because of his busy life. Seven months later, he was dead with a major heart attack. It devastated her because she knew the pressure he was under.

Similarly, she was impacted by another pastor who was engaged in a rather large building acquisition and tremendous travel schedule when he died suddenly from a heart attack. He died in the same year as her mentor did. Both were like father figures to her in the ministry. She watched their demanding schedules due to ministry and home life. In retrospect, there was not a healthy balance in the area of soul care for either of them. What she observed to be an impressive and successful pastoral life was actually an unhealthy road map to tragedy. She was devastated and grieved them both for a long time. These men were great leaders in the community.

These tragedies caused her to recall and reflect on the stroke she had when she was working at the high-stress law firm. She worked then twelve hours a day. She traveled and spoke abroad on weekends. She realized from losing her two mentors that she, too, was basing her own successful spirituality on her demanding calendar and accomplishments.

In Christ's model, she never felt that he was rushed, pushed or driven. He wasn't inundated with doing. He was practicing being. He was listening. He was praying and finishing only the work the Father sent Him to do. Both of her mentors taught her in their living and also their death to embrace a well-balanced spiritual life. You cannot do it all.

To this end, today, she now facilitates spiritual disciplines before her church Bible studies and staff meetings in the church where she serves. The researcher leads the group in coming to center and spending time with God as a practice. This practice is highly encouraged for their home life as well.

In her chaplaincy work, she also enjoys Centering Prayer with her interdisciplinary team in palliative care. This practice helps her invite God into the work that He has called her to do. She treasures the work of serving those who are facing crisis or at a most vulnerable time in their hospitalization.

When she considers the definition of spiritual formation, it is the process of being conformed to the image of Christ through the work of the Holy Spirit. She must engage in such a process as God leads her in order to walk according to the will of the Lord concerning her. Moreover, spiritual formation allows her to have healthy accountability with her community as it is inherently interwoven in the principles of discipleship.

The researcher personally believes that the church leadership and church body at large can benefit from spiritual formation and soul care teaching. This concept is critically fundamental as it is founded in the Hebrew scriptures as well as the New Testament passages. She also would advocate for it to be introduced in her new member classes and in every church body of believers.

Admittedly, the researcher began ministry while reconciling and being healed by the wounds from her family of origin issues. Her zeal for the Lord was real, but her neediness for love was more pronounced. She was drowning in ministry, projects and theatre before spiritual formation principles were introduced to her. She needed spiritual renewal in her life in areas of love for God, openness to her own brokenness and a strong revitalization of her vocation. She was walking wounded instead of walking as a wounded healer. Her blindsides were darkened due to her busy schedule. Her inner life suffered and was not congruent with the gospel she preached all around the globe. She would come home a castaway.

Since integrating spiritual formation principles into her life, she is grateful for the Holy Spirit's work of growing her in self-awareness, authenticity, maturity, love, discernment and formation. The researcher has experienced inner healing through the Holy Spirit's transformative work from sexual abuse, lack of trust and self-hate. Through her contemplative time with God and His word, stillness and meditation have also become parts of her continual formation. They have afforded her the space and time to discern more clearly what the will of the Lord is concerning her.

Today, God is leading her in His call as pastor. He has revealed to her how to integrate the artistic gifts He graciously bestowed upon her in her parish ministry. Each of

these gifts is in full operation at Acts Community Bible Church, in addition to using the spiritual formation principles. The cross she was introduced to as a child has followed her every day of her life, and today her peace rests in the One who calls her His beloved.

CHAPTER TWO

BIBLICAL FOUNDATION

The two biblical foundations most poignant in supporting the doctoral project theme are found in Exodus 33:12-23 and Luke 4:16-30. The theme that most readily captures and articulates this project is *Spiritual Formation: Exploring Spiritual Renewal for Pastoral Leaders in an Alternative Community*. The objective of this section is to explore the life and call of Moses and Jesus Christ. Before endeavoring to understand the two pericopes, the following outline will serve as a guiding post:

Exodus 33:12-23

- 1) The Child: Moses
- 2) Moses' Call to Deliver the Hebrews
- 3) Moses' Commitment to the People
- 4) Moses' Alternative Community
- 5) Moses' Communion with God
- 6) Moses' Cry of Intercession
- 7) Moses' Command to God
- 8) Moses' Covenant with God

Luke 4:16-30

- 1) The Christ Child
- 2) Christ's Baptism
- 3) Christ's Temptation
- 4) Christ's Communion with God
- 5) Christ's Alternative Community
- 6) Christ's Inaugural Announcement

Exodus is a historical narrative portraying God's deliverance of the Hebrew people out of Egyptian slavery. In *The Charles F. Stanley Life Principles Bible*, a

commentary section asserts, “Exodus is a Greek word that literally means ‘exit, departure, or going out’” (Exod. 19:1).¹ The book of Exodus reveals the heart of God who hears His people crying out for justice and deliverance. God never wants His people in bondage. His pervasive, powerful presence is no match for Pharaoh, their oppressor. In his observations, Walter Brueggemann shares the insights of James Plastaras, asserting:

The [biblical] narrative of liberation begins with the grieving complaint of Israel...And the people of Israel groaned under their [taskmasters’] bondage, and cried out [to them] for help, and their cry under bondage came up to God. And God heard their groaning, and God remembered his covenant...And God saw the people of Israel, and God knew their condition (Exod. 2:23-25).²

When the cries for help are toward “no gods,” then the lack of deliverance is apparent. It is from the depths of our pain and grief that God reaches down and brings us up when we call on Him. In *The Prophetic Imagination*, Brueggemann states:

The real criticism [to oppression] begins in the capacity to grieve because that is the most visceral announcement that things are not right. Only in the empire are we pressed and urged and invited to pretend that things are all right – either in the dean’s office or in our marriage or in the hospital room. And as long as the empire can keep the pretense alive that things are all right, there will be no real grieving and no serious criticism [of the system].³

Simply put, God cares. He cares for those that are in pain and find themselves lost in inconsolable grief. Such was the case for the Hebrew people. Their complaints turned

¹ Charles Stanley, *The Charles F. Stanley Life Principles Bible* (Nashville, TN: Thomas Nelson Publishers, 2009), 65.

² Walter Brueggemann, *The Prophetic Imagination* (Minneapolis, MN: A Fortress Press eBook, 2001), 11.

³ Brueggemann, *The Prophetic Imagination*, 11.

into grief and their grief caused them to call on the God of Abraham, Isaac and Jacob, not the Pharaoh.

Exodus

The book of Exodus opens in civil disobedience. It bears evidence of domestic terror. The diabolic request hovering over babies being born in Goshen revealed the king's demand that the midwives drown all newborn male children. Instead, the midwives chose to obey the God of the Hebrews rather than the king of Egypt. Careful examination of the context suggests the midwives were possibly Egyptians, not Hebrews according to some scholars. The writers in *The New Jerome Biblical Commentary* maintain this is seen in the translation of the phrase, "the midwives to the Hebrew women."⁴ In Goshen, the Bible indicates Moses (named after Pharaoh's daughter adopted him) was born from the house of Levi on both sides of his parents. His parents' line would be prominent in the overall story of God. In *Bible History: Old Testament*, Alfred Edersheim describes the family's tribal connection, stating:

A member of the tribe of Levi, and descendant of Kohath, (Exod.6:20; Num. 26:59), Amram by name, had married Jochebed, who belonged to the same tribe. Their union had already been blessed with two children, Miriam and Aaron...when the murderous edict of Pharaoh was issued. The birth of their next child brought them the more sorrow and care that the "exceeding fairness" of the child not only won their hearts, but seemed to point him out as destined of God for some special purpose.⁵

⁴ Raymond E. Brown, Joseph A. Fitzmyer and Roland E. Murphy, *The New Jerome Commentary* (Englewood Cliffs, NJ: Prentice Hall, 1990), 46.

⁵ Alfred Edersheim, *Bible History: Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1992), 35.

After hiding him for three months, the child grew older and healthier. A mother's love and nurturing goes a long way. However, Edersheim spotlights the mother's extreme attempt to preserve her child's life by using desperate means. He writes, "Longer concealment at home being impossible, the same confidence of faith now led the mother to lay the child in an ark made, as at that time the light Nile-boats used to be, of 'bulrushes' or 'papyrus.'" ⁶

Historians suggest that Pharaoh's daughter accepted the child from the Nile-god as a gift for her. She had him weaned providentially by his own mother. It is clear that God uses her paganism belief in the Nile-god (fertility god) to preserve and protect his prophet. Edward Hindson in *The King James Parallel Bible Commentary* asserts, "Moses is an Egyptian word meaning son (*cassuto*) and derived from the verb meaning 'to produce' or 'to draw forth.' Hebrew has a similar sounding cognate verb that also means 'to draw forth.'" ⁷ Moses spent forty years as the adopted son of Pharaoh's daughter in an Egyptian household. He was oriented in the dominant culture, educated in the King's language, and skilled in Egyptian wisdom and knowledge. As customs required, he was also familiar with Egyptian deities and their high places. With all the advantages of royalty, Moses' upbringing proved instrumental in preparing him to become God's deliverer.

One day, something awakened within Moses' spirit concerning his true identity and his Hebrew kinsmen. Due to this reality, Moses decided he no longer wanted to be

⁶ Edersheim, *Bible History*, 36.

⁷ Edward E. Hindson, ed., *The King James Parallel Bible Commentary* (Nashville, TN: Thomas Nelson, 2005), 122.

known as the son of Pharaoh's daughter. As seen in Hebrews 11:24-25, it states, "By faith Moses, when he was grown up, refused to be called a son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin" (NRSV). In an attempt to reconcile the mystery and timing of Moses coming to terms with his true identity, Eldersheim offers a compelling argument. He writes:

It requires no stretch of imagination to conceive what the child Moses would learn at his mother's knee, and hear among his persecuted people. When a child so preserved and so trained found himself destined to step from his Hebrew home to the court of Pharaoh – his mind full of the promises made to the fathers, and his heart heavy with the sorrows of his brethren, it seems almost natural that thoughts of future deliverance of his people through him should gradually rise in his soul.⁸

How Moses must have longed to walk in his true identity. How long had he been uncomfortable with the Egyptian system? Was this the first time Moses witnessed a Hebrew being murdered at the unjust hands of an Egyptian taskmaster? Why was this the straw that broke the camel's back? At this point, perhaps, Moses believed within himself he would never be King. It takes a deep knowing and a spiritual resolve to turn away from the status quo, riches of this world and all its trappings. A true prophet cannot be bought. Moses was chosen from birth. In his work, *Bible Characters from the Old and New Testaments*, Alexander Whyte applauds Moses' courage to denounce Egypt and choose his heritage:

I rejoice to see that all the learning and all the art, and all the luxury, and all the licentiousness, and all the dazzling prospects of Egypt have not emasculated Moses, nor made him ashamed of his oppressed kinsmen. You and I would have taken up discretionary ground. We would have said that it would be eminently

⁸ Eldersheim, *Bible History*, 38.

unwise to meddle between a master and his servant. We would have said that we had not time to go into the case. We would have told Pharaoh's second charioteer to drive on.⁹

In the same way, pastors today face these temptations. God's chosen still must resist the lust of the eyes, lust of the flesh and the pride of life that seeks to define their identity. When one is called and commissioned by God, these trappings will be a constant resurgence and reappearance used by Satan to distract God's chosen. Moses resisted.

Moses' Call to Deliver Israel

It is at this point that Moses was now primed for God's next chapter in his life. He was in between two worlds and he had to choose. God's plans for him far exceeded the freedom from Egyptian slavery. It was more than a body that was enslaved. Slavery impacts the whole person: psychologically, mentally, emotionally, spiritually, sexually, socio-economically and physically. Moses fled Egypt to avoid penalty and disclosure. The formation of a deliverer now began.

Likewise, every pastor who dares to be prophetic has been a royal fugitive being prepared from the high mountains and low valleys of life. An awakening in them must also occur to claim their prophetic prowess. God is at work also in the pastoral formation process working out self, ego, arrogance, entitlement and pride. These building blocks must come tumbling down in order for the pastor to serve God and His people. So where did Moses run? Who protected him now away from the prominent regime of the palace?

⁹ Alexander Whyte, *Bible Characters from the Old and New Testaments* (Grand Rapids, MI: Kregel Publications, 1990), 136.

Moses had to now trust the mountain God of Jethro. Edersheim explains Moses' further exposure to the Jethro's God:

The father-in-law of Moses seems to have worshipped the God of Abraham, as even his name implies: Reuel, the "friend of El," the latter the designation which the patriarchs gave to God, as El Shaddai, "God Almighty." This is further borne out by his after conduct. Reuel is also called Jethro and Jether, which means "excellency" and was probably his official title as chief priest of the tribe, the same as the Imam of the modern Arabs, the term having a kindred meaning.¹⁰

Moses fled to Midian to escape the penalty of Egypt's wrath, for he thought he was doomed, yet here we see God's providence. He never planned on returning to Egypt, but God did. Yahweh's hand was gradually wooing him to Himself one step at a time. A befitting name was granted to Moses as God would draw him many times. Before it was all over, Moses experienced a perpetual drawing into the presence of Yahweh on the Mount of Sinai. Most notable was when God drew him forth to the burning bush for his call and commission in Exodus 3:2. His communion with God proved transformational. In the furnace of silence and solitude, the true self is confronted and the false self dissipates. Bernhard Anderson, in his work *Understanding the Old Testament*, shows how Moses comes face to face with Yahweh:

Yahweh was formerly the mountain god of the Kenites, a clan of the Midianites. Moses was initiated into the Yahweh cult through his marriage to Zipporah, daughter of the "the priest of Midian." While tending his father-in-law's flocks in Midianite territory, Moses received a commission from Yahweh at the mountain of Horeb (Exod. 3:5), supposedly a Midianite holy place.¹¹

¹⁰ Edersheim, *Bible History: Old Testament*, 42.

¹¹ Bernhard Anderson, *Understanding the Old Testament* (Upper Saddle River, NJ: Prentice Hall, 1998), 61.

During Moses' forty-year exile as a royal fugitive, God did the inner work in Moses including breaking and humbling. Moses hailed from the Egyptian monuments to Yahweh's mountain, from enjoying silky baths to feeding Jethro's sheep. God prepared Moses for the cause for which he was born into the world. Embodied in the Exodus narrative is the divine calling and commission of God's prophetic mandate upon Moses. The encounter with the unconsumed bush introduced Moses to a Holy God. It was there where Moses' vocation was defined. A wilderness place soon transformed into a sanctuary where Moses' sandals were an offense to the grounds God prepared to meet him on. Moses took off his shoes that protected his feet.

Moses' depiction of the divine epiphany is noted in Exodus 3:5-7: "Then he [God] said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' He said further, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God." Noteworthy here is the rapid shift in attention from sight – seeing the bush that does not burn – to sound – God's voice heard by Moses. Both are critical to the divine call of God's prophetic agent.

How pastoral leaders revere and view God will determine how they will serve God and His people in their prophetic vocations. While Moses was not quick to accept the looming assignment, he could not deny or forget the horrid exploitation and injustices of his kinsmen. Anderson sheds further light on God's compassion for Moses' apprehension. He writes:

The way God speaks provides clear evidence that the problem of the Hebrew slaves in Egypt lay heavily upon Moses' heart. (Recall that Moses fled Egypt after an outburst of anger that led to the murder of a slave driver.) God's words have

historical meaning. Several verbs describe the divine intention: “I have seen the affliction of my people...and have heard their cry...I know their sufferings, and have come down to deliver them...” (Exod. 3:7-8).¹²

God does not choose based on readiness or adequacy but rather the opposite. God often chooses based on one’s humble inadequacies that His Glory would be more revealed. The person with great confidence in their strengths and strategies can do very little to God’s glory. God is looking for those who would be formed in the fruits of humility, character and submission.

The historical interrogation of God by Moses in Exodus 3:13-15 is met with love and God’s intentionality to be known by Moses and His people. Egypt had many gods. Perhaps some of the people would need to know which of the many gods was sending Moses.

Moses’ objection in Exodus 4:10 reads, “Then Moses said to the LORD, ‘Please, Lord, I have never been eloquent, neither recently nor in time past, nor since you have spoken to your servant; for I am slow of speech and slow of tongue.’” Moses’ resistance to God’s request is off-putting to Him and provokes God to anger. Moses’ worries no doubt were reminiscent of his murderous act of their Egyptian sons. Rarely is such a crime forgotten, especially against royalty. Important to note, God never reminded Moses of this act nor did he allow his enemies to recall it. Therefore, any excuses Moses came up with were deemed immaterial because the issue was not in Moses’ power but solely in the reign of El Shaddai, the Omnipotent One. God had mercy on him, allowing Aaron, Moses’ brother, to aid him in communicating with Pharaoh. Moses was not called to control Pharaoh but to deliver what God spoke to him.

¹² Anderson, *Understanding the Old Testament*, 54.

Likewise, today's pastoral leaders who have been called to prophetic ministry must submit, surrender, and learn obedience to God. Pastoral leaders are called to trust God with the outcomes, not control them. What criteria does God use when He chooses? His sovereign will to choose whomever He wants to regardless of age, gender, race, ethnicity, culture, socio-economic background, denominations, past life and mistakes is in His authority alone. Pastoral leaders who have an unfavorable past like Moses, whether it is indiscretions or physical limitations, struggle to feel worthy of God's burning commission. God's pervasive presence alone makes the difference in every pastoral vocation. The presence of God cannot be underestimated but coveted every step of the way. It is His presence that is important in the mission.

Moses' Commitment to the People

With the confidence that God would be with Moses, he committed to the call and went forth. God did not send him alone; He sent Aaron as a helper. Today's pastoral leaders can benefit greatly from God's gift of accompaniment. A brother or sister coming alongside as an encouraging presence is a spiritual formation principle lived out. A challenge for twenty-first century pastoral leaders is humility. God still sends to them such assistance, but the spirit of pride and fear must be discerned and denounced. The "I know it all" and "You can't tell me anything" attitude will rob pastoral leaders from receiving God's help. The subtle arrogance of self-importance coupled with pride and fear weaken their prophetic ministry.

God's message to Pharaoh was simple but profound: "Let my people go." In spite of Pharaoh's refusal, Moses still proclaimed God's command. Pharaoh's resistance unleashed the fury of plagues designed just for the Egyptians and their king. Yet Moses was committed to God and his people to stand for liberation and justice. In *Themes in Old Testament Theology*, William Dyrness contends that "after standing before God, Moses is to go and stand in the presence of his people. The prophet stood before men, as a man who had been made to stand before God."¹³ Subsequently, Pharaoh changed his mind one more time to try and enslave the Hebrews again. Anderson captures the historical account, stating:

Realizing that the fugitives were heading toward the Egyptian border, and supposing that they would be "entangled in the land" and "shut in" by the wilderness (Exod. 14:3), Pharaoh sends his charioteers in hot pursuit. The dramatic suspense is now intensified. Trapped between the barrier of the Sea on one side and the Egyptian forces on the other, the panic-stricken Hebrews are on the verge of revolting against Moses and going back to their miserable lives... "for it would have been better for us to serve the Egyptians than to die in the wilderness." (Exod. 14:11-12) Their indomitable faith was in Moses, who believes that the Divine Warrior is fighting for the people (Exod. 14:13-14).¹⁴

In all accounts, Moses and the Israelites were cornered with nowhere seemingly to go. When that is the human reality, God opens pathways in "no-win" situations leading His people to victory. Therefore, the event of the miraculous opening of the Red Sea belongs to the faith and history of Israel (Exod. 14:15-31). Yahweh is the Divine Warrior indeed. Anderson shares God's role in Exodus, "The protagonist is Yahweh, the God of

¹³ William Dyrness, *Themes in Old Testament Theology* (Downers Grove, IL: The Paternoster Press, 1977), 212.

¹⁴ Anderson, *Understanding the Old Testament*, 73.

Israel, who intervenes on behalf of a helpless band of slaves. The [Exodus] plot, developed through a succession of suspense-filled episodes, is God's contest against Pharaoh, the mightiest emperor of the day."¹⁵

God proved Himself strong to millions of Hebrews on that day. God authored a victory that only He could have designed. All the magicians and military men in Pharaoh's regime could not have prepared for this onslaught of God's fury.

Moses initiated an appropriate response to God's victory as they started their new life with singing. He constructed his choir and they sang a song only the liberated could sing. It was their jubilant response to God's great deliverance. Singing to God reflected a heart of thanksgiving. In praise, they sung: "Your right hand, O Lord, glorious in power – your right hand, O Lord, shattered the enemy. You stretched out your right hand, the earth swallowed them" (Exodus 15:6, 12). Their song demonstrated and described God's faithful love that led His people to safety, redemption and salvation. Their audacity to sing captured and characterized a new spirit emerging in them. Yahweh, the Lord of Victory, won their battle (Exod. 15:1-19). In *The Bush is Still Burning*, Lloyd John Ogilvie asserts:

The Hebrew word Yahweh stands for the Lord's divine self-disclosure—he is Lord of creation, Lord of our destiny, Lord of our circumstances, Lord of victory in our struggles. That is exactly what Moses and his people needed to know. "I am" would help them. He would act on their behalf as a God of liberation and deliverance.¹⁶

¹⁵ Anderson, *Understanding the Old Testament*, 18.

¹⁶ Lloyd John Ogilvie, *The Bush is Still Burning* (Waco, TX: Work Books Publisher, 1980), 17.

Today's prophetic ministry is at the heart of declaring this very same message. Yahweh is with His people. This same God, who escorted His covenant people out of slavery, then will deliver his people out of bondage today. This same God whose mercy passed over His people then will walk His people through the valleys of the shadow of death today.

Moses' Alternative Community

In Exodus 18, Moses' leadership style changed drastically and effectively. Jethro's sudden visit proved transformative for Moses and the people. Clearly, Moses was doing the best he could, having never ventured this way before in leading God's people. After Jethro observed Moses' enormous responsibilities and long work schedule, he made a spiritual assessment. In Exodus 18:17-19, it reads, "Moses' father-in-law said to him, 'What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God.'"

In observation, Jethro made some leadership recommendations that would re-focus Moses on the essential matters of his vocation. Instructing Moses to empower others to lead was the soul care Moses lacked. As a result, many leaders were under-utilized and their gifts lay dormant. Jethro advised Moses to empower them. As a result, Jethro not only made Moses accountable for a healthy leadership model, but he also stayed with Moses until everything was put in place. "Then Moses let his father-in-law

depart” (Exod. 18:27). According to John Maxwell in *The Maxwell Leadership Bible*, “Something revolutionary happened after Jethro confronted Moses over his methods: Moses moved from merely ministering to leading...Noticeably, at this point the government of Israel grew exponentially. Empowerment was happening. Once Jethro empowered Moses, Moses began to empower other leaders.”¹⁷

When Moses’ new pattern of leadership was put in place, his leadership was balanced and whole. God sent him support and provided him with strength he didn’t know he needed. Accountability is important to the continual formation process of pastoral leaders. Without people in place to call pastoral leaders to task on their personal soul care, crashing and burning is eminent for them.

In a community where transparency is encouraged and vulnerability is safe, wisdom can be imparted and received openly as Moses received it. In the absence of this kind of wisdom, pastoral leaders today become stagnated and potential leaders lay dormant and are under-utilized. Pastoral leaders and lay leaders are on a journey to serve God together.

In Exodus 19-23, Moses was commissioned by God to announce his conditions surrounding the Hebrew people becoming a Holy Nation and a kingdom of Priest. The people, after seeing the supernatural and mighty demonstrations of God, promised that they would obey all God had presented. God’s crowning act of love was not only the deliverance from Egypt but also His intention and desire to make the Hebrew people His chosen nation.

¹⁷ John Maxwell, *The Maxwell Leadership Bible* (Nashville, TN: Thomas Nelson Publishing, 2007), 89.

After God's amazing display of His greatness and glory, the Hebrew people agreed to all God proposed to be His nation. They also decided they could not handle God's voice and outward demonstrations. God's intentions were to grant Israel a law that would bond them in a covenant forever. This covenant symbolized the alternative community that would order their lives differently than when they were in Egypt. Walter Brueggemann insists that this is not a new proposal, but a renewed one of hope. He asserts:

What a commission it is to speak a future that none think imaginable! Of course that cannot be done by inventing new symbols, for that is wishful thinking. Rather, it means to move back into the deepest memories of this community and activate those very symbols that have always been the very basis for contradicting the regnant consciousness.¹⁸

Theological reflection and memories of God's promises are vital and sustaining to faith. These two pillars serve to ignite spiritual renewal. If pastoral leaders cease to preach God's faithfulness to His people, the church will lack power and weaken. Egypt will return if pastoral leaders stop preaching truth to power. The high places of idolatry, sin, greed, self-will, fame and pride will rein in the hearts of the people. Enslavement will subvert orthodoxy if pastoral leaders stop addressing anti-God political beliefs. Hence, the beloved community diminishes and life submits to a no-god and rejects the only true and living God. Brueggemann was right when he said:

The memory of this community begins in God's promissory address to the darkness of chaos, to barren Sarah, and to oppressed Egyptian slaves. The speech of God is first about an alternative future...The only serious energizing needed or

¹⁸ Brueggemann, *The Prophetic Imagination*, 63.

offered is the discernment of God in all his freedom, the dismantling of structures of weariness and the dethronement of the powers of fatigue.¹⁹

It is, therefore, the task of prophetic ministry to tear down, pluck up, and destroy every oppressive system that seeks to infiltrate the hearts and minds of those within the church, as well as expose camouflaged sinful living and awaken faith for freedom in the people of God before they wander. In *Narrative Imagination: Preaching the Worlds That Shape Us*, Richard Eslinger joins many theologians and homiletics who rightly stir the agency of prophetic preaching toward the marginalized, “Liberation theologians, moreover, urge preachers to a fiercely committed imagining-how with respect to the plights of the poor who suffer under the oppression of the wealthy.”²⁰ This admonition is befitting for the awesome responsibility that pastoral leaders are called to uphold in the midst of the “haves” and “have nots”. Further, prophetic preaching can bulldoze the walls of fear and the oppression of those that are disenfranchised. Therefore, according to Thomas Frank in his work *They Like to Never Quit Praisin’ God*:

The role of the preaching is to attempt to over-record the tapes of fear, hatred, prejudice, unforgiveness, anxiety, and so on, and strengthen the tapes of hope, trust, love, forgiveness and the like by reaching the core belief with the gospel. The term over-record does not mean repression, or any form of denial of pain, suffering and evil. It means that within the emotional field of the sermon that brings an assurance of grace, people can honestly face the tapes of fear, hatred, and prejudice. It means that with the help of the Holy Spirit, people can make the choice to over-record these damaging and destructive tapes with trust and hope.”²¹

¹⁹ Ibid., 64.

²⁰ Richard L. Eslinger, *Narrative Imagination: Preaching the Worlds That Shape Us* (Minneapolis, MN: Fortress Press, 1995), 208.

²¹ Frank Thomas, *They Like to Never Quit Praisin’ God* (Cleveland, OH: Pilgrim Press, 2013), kindle version.

Preaching with this type of consciousness will bear beneficial and fruitful to its hearers and ultimately the lives they live will be transformed to the Glory of God. Just as healing of body is a medical doctor's ultimate goal, preaching for transformation and liberation is the ultimate goal of the homiletician.

Moses' Communion with God

Moses was called to give daily leadership to God's people. God empowered him to do so. Moses had to be a prophet, judge, advocator, intercessor and pastor. Moses' prayer life was essential to do the work of God and lead His people. Moses set an example for intimacy with God analogous to what every pastor should cultivate. Moses was watched by the people each time he went to spend time with God interceding for them.

Similarly, pastoral leaders must nurture a constant and consistent prayer life to commune with God daily. Pastoral leaders should be known by their intimacy with God. It requires separating oneself consistently from the people. Moses had a pattern of separating himself from the community to be with God. Moses' love for the people was steadfast and balanced. Moses spent days and nights with God fasting and praying as a spiritual discipline.

On the occasion, Moses was summoned to the mount for forty days. As he was communing with God, the people grew discouraged. All it took was one complainer. Restless Israel did the unpardonable. They sought out another leader, Aaron, and commanded he build them a God. Moses was sent down by God to put a stop to what was

going on. Moses was inconsolably angry once he observed what had taken place at the hands of Aaron. What angered Moses about the golden calf that the Israelites built and worshipped? Part of Moses' indignation was the fact that they praised the god as the entity that brought them out of Egypt. In his article, "The Golden Calf and Ra," Allan Lagner explains:

A calf and a bull parallel one another here, for a calf is but a young bull at the peak of its youthful strength. In ancient Egypt, the most important object of worship was the bull. Both gods and kings were called "bull" as a title. The bull was considered not only the abode of a god but its active and objective manifestation. The people of Egypt saw heaven as an immense and friendly cow standing over them. In Sabennytus, its ancient god was the divine calf...A calf as a young bull at the height of its vigor was associated with fertility.²²

Upon returning to the people, Moses was astounded by what he heard and what he saw in the idolatrous and blasphemous act of the people. Did they forget within forty days the supernatural wondrous miracles of Yahweh? Did they not consider the Ten Commandments they had just given their verbal commitment to? How could they do such a thing as create another god? Why did they need to create a god? Compelling insight is given from *The Pulpit Commentary: Exodus Vol. II* stating:

Based on man's natural instinct, he must have God. It is after Moses had entered into the cloud, and "spoken with God face to face, as a man speaketh unto his friend" (ver. 11) that he beseeches him to "show him his glory." We cannot while on earth obtain the full communion for which our spiritual nature craves... "Nearer, my God, to thee, nearer to thee!" Only in heaven, if we be found worthy, shall we "see face to face, and know as we are known."²³

²² Allan Lagner, "The Golden Calf and Ra," *The Jewish Bible Quarterly* 31, no. 1 (2003): 44-45, accessed May 5, 2014, http://jbq.jewishbible.org/assets/Uploads/311/311_CALF31-1.pdf.

²³ H. D. M. Spence-Jones, *The Pulpit Commentary: Exodus Vol. II* (New York, NY: Funk & Wagnall's Company, 1909), 349-356.

In all of the acts committed in Israel, Lagner insists, “No episode in scripture has been more troubling than the incident of the golden calf. It is termed *chataah gedolah*, a sin of the heist magnitude.”²⁴

The building of the golden calf caused great generational suffering for the nation. Lagner claims:

Its ramifications have been far reaching. So deadly was its impact on Israelite-Jewish history that, according to the Talmud, every calamity which ever befell Israel contained a small ingredient of retribution for the sin of the Golden Calf. The Israelites came perilously close to being annihilated by God Himself because of what transpired.²⁵

After Moses sought out the responsible parties, he chastised them harshly to the sword of 3,000 lives and issued an ultimatum for those on God’s side. Moses spares no mercy toward the people he loved and was committed to. Like a parent, he knew he must deliver consequences for their actions. He also knew that God Himself would act.

Moses’ Cry of Intercession

In Exodus 33, Moses stood in the gap for the people to intercede. He sought the mercy of God. God’s immediate chastisement was to leave Israel alone and send his angel with the Israelites instead of Himself. In a desperate attempt to do all he could, Moses erected the tent of meeting hoping Yahweh would be merciful to let Israel come near. God served an eviction notice on his people to leave His mountain. God declared

²⁴ Lagner, “The Golden Calf and Ra,” 43.

²⁵ Ibid., 46.

that he was withdrawing His presence to protect them from annihilation. What will the surrounding nations think if these people are deserted by Yahweh? Moses prayed without ceasing. One by one, Moses witnessed those who sought the Lord with fear and trembling. They moved toward the tent. Moses encouraged them to approach the Lord with repentance worthy of forgiveness. The pattern had been Moses doing all the praying (e.g., Exodus 14:15; 15:25; 17:4, 11, 12). Now they felt the absence so severely, they sought the Lord hoping they would find him.

Moses' Command to God

In Exodus 33:11, the Bible tells that the Lord talked with Moses as a man talks with his friend. This was the evidence and manifestation of favor shown so that the people could see. Perhaps it caused them to pray even more. Moses contended with God about the safety of His people if he had to go alone; he then reminded God of his promises and inquired how He would accomplish them without His presence. There was a test and a tragedy to this great dilemma in which Moses finds himself. His love for Israel and need to see God's promises fulfilled are seemingly threatened. Moses would rather die if this couldn't be fixed. Buttrick states:

The tragedy consists in his [Moses'] inability to provide what he most desires. He must live with the tragedy. He must continue to obey: go, lead the people... The outcome of this tragedy is not provided simply by the discovery that in Yahweh justice and love are held together (as in Isa. 40-55); the deliverance from the tragedy depends upon the insight that fulfillment of God's purpose transcends history.²⁶

²⁶ George Arthur Buttrick, *The Interpreter's Bible, Exodus* (Nashville, TN: Abingdon Press, 1952), 1070.

Considering the burden of the situation, Moses still did not retreat. He was not able to give up on God's people. His calling had totally engulfed him. This same pull is present in today's pastoral vocations. Pastoral leaders can become so consumed in fixing things. The boundary lines can become blurry, and they can get in God's way.

Moses' Covenant with God

Moses prayed for God to show him His way in Exodus 33:13. Moses was seeking assurance and confidence that God would restore the favor back to Israel. The writers of *The International Bible Commentary* maintain, "Since Moses is the leader of the Israelites, such a revelation will hold benefit for God's people. Even after the assurance of the divine presence has been given, Moses reinforces his point that Israel has no power preeminence if God is not with them."²⁷ It took this unceasing "wrestle with God" until God blessed him that afforded him the gracious promise in Exodus 33:17, "I will do the very thing that you have asked." Moses, feeling at peace about Yahweh's response, pressed his advantage and used his favor to ask Yahweh another request in verse 18 for God to show him His Glory.

It was to the top of Mount Sinai that God suggested Moses go. This was the place where his presence predominantly dwelt. Now God told Moses there was a place just for him where he would sense God's presence. It was God's presence that made his people distinct. It was God's presence that brought formation and wholeness to their lives.

²⁷ F. F. Bruce, H. L. Ellison and G. C. D. Howley, eds., *The International Bible Commentary* (Grand Rapids, MI: Zondervan Publishing House, 1979), 182-184.

Alan R. Cole in *The Tyndale Old Testament Commentaries* describes the significance of God's presence:

Throughout the whole of Exodus, the theme of the presence of God is stressed, and the same theme can be seen as dominating this Chapter. How can Israel still experience God's presence, after they leave the holy mountain (cf. Peter's words in Mt. 17:4)? That is the first question. But there is a deeper question still: How can such a sinful people experience God's presence at all?²⁸

The question of God's presence remains at the high pinnacle of the twenty-first century church battling all of its sensual distractions. A large percentage of the church community is consumed with man-made programs that have little to do with the true worship of His presence. How are these programs transforming the church community, if at all?

St. Luke

Luke's gospel enters the Greco-Roman reign as an in-breaking of God's silence to Israel after 400 years. Luke was impassioned to share with his readers his most intimate findings concerning the life and death of Jesus Christ from birth to burden. Luke had felt a need to convey every event with precision, "I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed" (Luke 1:3-4). Scripture reveals very little of this person, yet the title, "most excellent" (Luke 1:3), scholars argue, provides insight into his prominence

²⁸ Alan R. Cole, *The Tyndale Old Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 1973), 222.

and high ranking in Roman society. I wonder, what were the thoughts of the most excellent Theophilus, a scholar, well-bred and well-read rival of the eyewitness?

The Lucan historical account provides the impetus for his meticulous work. The first miracle recorded by Luke introduced God's sovereignty to open the womb of the barren. The Gentile convert testified of the supernatural invading the natural as God's angelic messenger Gabriel appeared before Zacharias. He did so to forecast his wife Elizabeth's forthcoming child, John the Baptist. John the Baptist is the forerunner to Christ proclaiming the Kingdom of God is at hand. In his excellent work, "Luke," Vernon McGhee asserts Zacharias means, "God remembers," and Elizabeth means, "His oath." Together their names mean, "God remembers His oath."²⁹ Thus, this would mean God is faithful to His Covenant and His people can walk in confidence.

Faithfulness of God

Another extraordinary event recorded in this work of Luke told of the Immaculate Conception of Jesus Christ through His mother Mary. The second appearance of the angel Gabriel occurred in the sixth month in a city of Galilee called Nazareth to Mary, betrothed to a man named Joseph from the house of David (Luke 1:26-38). Careful examination of the two occurrences revealed striking contrasts between two human extremes – a menopausal wife to a priest and an unmarried girl, a virgin.³⁰ Both events

²⁹ Vernon McGhee, "Luke," *Through the Bible Publications*, accessed June 2014, <http://www.ttb.org/contentpages/21793/e63bfac6-600d-436f-8231-5fcadefa77d6/5-YearSeriesinMP3.aspx>.

³⁰ Paul Borgman, *The Way According To Luke* (Grand Rapids, MI: William B. Eerdmans Publishing, 2006), 19.

conveyed virtually the same message, but with different outcomes. Zacharias, the priest, who was struck dumb, seemed to represent the religious world and priesthood of Israel in their countless rejections of Christ. On the other hand, Mary, a poor little virgin, could have easily represented the marginalized, outcast and lowly of society. God is no respecter of person, position, gender or age. He chooses to whom to reveal His Word, while maintaining the glory at the same time.

The Birth of Jesus

Finally, the widely anticipated birth of Jesus must have been met with many speculations about how he would appear. How would God's son prophesied by Isaiah enter the sin-sick world? Luke captured the prophetic purpose of Joseph and Mary being drawn to Bethlehem at the time of Jesus' birth (Micah 5:2). The Lucan account shed light on the lowly environment of the birth of Christ in a stable. God summoned not those of great stature to announce His eternal Son, again for the reasons of preserving the glory to Himself. Curiously, God chose those of the humble vocation of shepherds as witnesses to such an amazing event. Of note, both John and Jesus' birth are followed by hymns (Luke 1:68-79; 2:29-32). Singing of hymns, gospels and anthems have often followed manifestations of redemption from bondage to liberation. In fact, the Old Testament is replete with these episodes, which illuminated His presence and power before the Israelites.

The Greco-Roman Culture

Similar to Moses, Jesus was born in an exilic and hostile climate with an impending death threat on his young life by the dominant political power of the time. Any would-be king revered more than Caesar faced severe Roman penalty. To this end, lordship was ascribed to Caesar alone during the Greco-Roman era and he was considered the people's only Imperial god. Where man does not worship the monotheistic God, Yahweh, the culture will serve gods that compete for Yahweh's praise, power and people. McGhee asserts,

The Greeks made their gods in the likeness of men. In fact, their gods were but projections of man. The magnificent statues of Apollo, Venus, Athena and Diana were not the ugly representations that have come out of the paganism of the Orient. They deified man with his noble qualities and base passions.³¹

The deification of man as a god is still rampant in today's culture. God's creation has foul tendencies to worship creation rather than the creator. Statues of historical deities can be viewed in foreign and eastern countries, museums, mausoleums and history books as reminders of humankind's idolatrous proclivities. Such phenomenon is not absent in the twenty-first century. The worship of high-ranking religious leaders, priests, pastors, bishops, apostles, athletes and even movie stars are erected upon the hearts and tongues of parishioners, giving them the praise and adoration that belong only to God. Herein lies the challenge to vocational idolatry and parishioner idolatry, for pastoral leaders replicate this behavior in their protégés just as the Pharisees did with their disciples.

³¹ McGhee, "Luke."

The Greeks were praised as the finest innovators, developers, linguists and artists of their time, but lacked in their contributions to perfecting the human race as a whole. Likewise, pastoral leaders have lost the prophetic edge to make the human race a better place and remind the people of their prophetic purpose, which is only to worship God. Hence, Luke's aim is to convince his Gentile readers to not be deceived by man's temporal ploys of worshipping people and things. In "Luke's Narrative Agenda: The Use of Kurios Within Luke-Acts to Proclaim the Identity of Jesus," Steven J. Beardsley asserts,

Luke then took this established identity and made an overt political claim that Jesus is superior to the emperor as a god because He is Lord of all. Luke's narrative agenda not only embraced the Jewish roots from which Christianity was born, it also challenged the environment in which it would thrive and ultimately triumph.³²

Moreover, Luke's goal was to reveal Jesus as the identity of Yahweh and declare He was *kurios*, even in the midst of Greco-Roman tradition. Luke, therefore, sought to have Christianity approved. The tradition and tolerance of the imperial cult was lenient toward foreign cults who upheld their laws and order. This opened the door for teaching that would deliver the Gentiles from paganism. Anyone who violated the peace of morality, tradition and public order would be met with grave hostility. This, however, was short-lived. Luke's timing was impeccable because the persecution of the believers caused them to scatter, thus pushing the gospel of Jesus Christ worldwide.

Not much has changed in today's economy, culture and church. How does one address the tyranny of postmodernism and spiritual erosion? In *Luke's Gospel*:

³² Steven J. Beardsley, "Luke's Narrative Agenda: The Use of Kurios Within Luke-Acts to Proclaim the Identity of Jesus" (Temple University, ProQuest, UMI Dissertations Publishing, 2012).

Investigating The Man Who Is God by Mark Driscoll, he suggests that in “Luke’s gospel, the intent is to compel us to steadfastly continue walking faithfully as a Christian no matter what the cost.”³³ Rejection, persecution and tribulation were echoed throughout the gospels in the lives of God’s people. The Christian journey must not be cheapened by resistance to suffer for His sake. How do today’s Christians fortify themselves for the task at hand and not coward down? Luke described how Christ overcame the enemy’s strategy to make him operate outside of the will of God.

Christ’s Baptism

In the fullness of time, God sent His Son to identify with a nation living in the wilderness of sin, brokenness and unbelief. Christ came to reconcile Israel back to the Father. God knew that Christ would be rejected, but love propelled Christ not to shrink back based on the rejection of men and earthly powers both consciously and unconsciously. Jesus’ public ministry began with His baptism. This notion was held by many scholars (Acts 1:22). Moreover, history contends he was thirty years of age (Luke 3:23), which complies with the Jewish Levites who started at thirty as well (Numbers 4:3, 35). Further, the scripture reveals the primary purpose for His baptism. But our Lord’s words tell us the main reason for His baptism: “But Jesus answered him, ‘Let it be so now; for it is proper for us in this way to fulfill all righteousness’” (Matt. 3:15). Then he consented.

³³ Mark Driscoll, *Luke’s Gospel: Investigating The Man Who Is God* (Seattle, WA: Mars Hill Church/Mark Driscoll, 2009), accessed July 15, 2014, http://www.hardinbaptist.org/site/files/luke_document.pdf.

Baptism by immersion projects a picture of death, burial and resurrection. Hence, the forthcoming redemptive work of our Lord could be realized (Matthew 20:22; Luke 12:50). Christ's baptism reflected differently than that of John's. According to Robert C. Tannehill in his work *Luke*,

When the word of God came to John, he began "preaching a baptism of repentance for the forgiveness of sins"...Repenting is (expressed by the verb *metanoeo*) synonymous with "turning" (expressed by *epistrepho*) in Luke-Acts 3:19; 26:20, and the audience was previously told that it was John's task to "turn" the people of Israel to God (Luke 1:16).³⁴

When rejecting the model of the eternal relationship that existed before the foundations of the world, where then can repentance take place? John's baptism points toward the coming of the Messiah while Christian baptism reflects the completed work of Jesus Christ. Christ's baptism differed in that He baptized with the Holy Spirit and fire. According to Justo L. Gonzalez, "John expresses the contrast between himself and Jesus by referring to two sorts of baptisms. John baptizes with water, but Jesus will baptize 'with the Holy Spirit and with fire.'"³⁵ The baptism with fire is a highly heated debate amongst many denominations. Though He was sinless, the perfect son of God submitted to a sinner's baptism to identify with the sinners he came to redeem. These words were echoed from heaven, "This is my Son in whom I am well pleased" (Matthew 3:16). As Jesus rose from the water, the dove descended, and God spoke. Herein reflects the Trinitarian presence of the Godhead.

³⁴ Robert C. Tannehill, *Luke* (Nashville, TN: Abingdon Press, 1996), 78.

³⁵ Justo L. Gonzalez, *Luke* (Louisville, KY: Westminster John Knox Press, 2010), 51.

Christ's Temptation

Jesus does not avoid any task placed before Him. His Father's words show Jesus' reliance and dependence upon Him. Though Satan tempted Jesus for forty days trying to destroy His testimony, credibility and mission, Jesus did not succumb. The Father had just affirmed Christ His Son in whom He was well pleased. On the heels of that proclamation, the devil immediately attempted to discredit Him. N.T. Wright asserts,

Luke reminded us of Jesus' membership in the family of Adam. If there had been any doubt about his being really human, Luke underlines his sharing of our flesh and blood in this vivid scene of temptation. If Jesus is the descendant of Adam, he must now face not only what Adam faced, but the powers that had been unleashed through human rebellion and sin.³⁶

Jesus' choice to resist every temptation the serpent brought his way defeated the enemy. Jesus not turning stones to bread had transgenerational ramifications both past and present. What Adam could not do in resisting the forbidden fruit, Jesus does here. Christ defeated the serpent, which Adam could not defeat because he listened to the words of his wife, by submitting to His Father's words. Gonzalez picks up the typological pattern of God, asserting,

...Luke connects it not only with Adam, but also with Israel in the desert. The context of the OT words that Jesus cites – “one does not live by bread alone” – makes this clear. The quote is from Deuteronomy 8, and appears in a setting in which Israel is led by God into the wilderness to be tested, just as Jesus has been led by the Spirit into the wilderness...In the desert and throughout all its history, Israel confronted evil, sometimes defeats it and sometimes not.³⁷

³⁶ N. T. Wright, *Luke for Everyone* (Louisville, KY: Presbyterian Publishing Corp., 2004), 42.

³⁷ Gonzalez, *Luke*, 58.

By obedience to God's will, Jesus defeated the serpent. In the same way, pastoral leaders must be wise to the vices and voices offered by the serpent to thwart their mission. In light of having free will like Adam, rationalizing that free will can have us hell-bound. Before pastoral leaders can win against the temptation of worshipping the devil, they must first renounce and repent from the need to be worshipped themselves. In *Luke for Everyone*, Wright warns, "Christian leaders today sometimes make the mistake of thinking that as long as they are pursuing the right aims in their public life, what they do in private doesn't matter much." Hence, the pastoral vocation is filled with public successes, but private failures even for the least of these.

Satan wanted Jesus to disobey His Father's will by proving himself as amazing and spectacular on Satan's terms. To do this would have been to worship Satan. What are His inner feelings and struggles, if any? How does He represent Himself now? How does He represent God at this moment? Jesus demonstrated His answers in the way He responded to the tempter. Wright maintains, "Jesus responds to the devil, not by attempting to argue (arguing with temptation is often a way of playing with the idea until it becomes too attractive to resist), but by quoting scripture."³⁸ If not careful, pastoral leaders can fall into the same trap when Satan presents His dangling trappings of temptations. Thus, we must resist this grave enticement to be God when we are mere humans.

Jesus was given three graces: 1) He was full of the spirit, 2) submitted to the spirit and 3) filled with God's word upon entrance into the wilderness. What should pastoral leaders be full of today? In his sermon "The Story" on KKLA 99.5 FM radio, Dr.

³⁸ Wright, *Luke for Everyone*, 44.

Kenneth C. Ulmer maintains, “Believers should not travel in the journey of life on an empty tank. Just as we should not drive our cars on empty, neither should we drive our spiritual life on empty.”³⁹ Only by the leading of the Holy Spirit and the word of God will the onslaughts of the enemy be thwarted. Tannehill asserts, “However, the principal scriptural influence on Luke 4:1-13 is not Genesis but Deuteronomy 8.”⁴⁰ The word of God proves the power of God in the midst of adversity and temptation as seen in the lives of His chosen servants. There is strength and resilience when using the word of God. Pastoral leaders must sound the alarm and warn the people without God’s guiding word, the people of God will be deceived and possibly succumbed by demonic forces.

The Inauguration of Christ

The victory of the wilderness prepared Jesus for the next phase of His mission: His inauguration and pronouncement as the long-awaited Messiah. Luke informs his readers that Jesus had returned to the temple in Nazareth and, as was His custom, entered the synagogue on the Sabbath day. Jesus returned not having diminished from the power of the Spirit, which accompanied him in the wilderness, but instead full of the Spirit. Jesus followed the temple protocol in spite of the social climate, horrendous spiritual deficits and economic atrocities of the poor and disenfranchised.

Luke recorded Jesus’ movements precisely. He was given the scroll, unrolled it and pronounced the scripture (Isaiah 61:1-2). Then, Jesus sealed it with the final words,

³⁹ Kenneth C. Ulmer, Building Champions Radio Program, KKLA 99.5FM, October 19, 2014.

⁴⁰ Tannehill, *Luke*, 87.

“Today this scripture is fulfilled in your hearing.” He rolled the scroll back up and sat down. Luke was intimately involved in the totality of the history of Judaism in order to trace Christianity with accuracy. Thus, there was no question that Jesus was the Messiah in his heart. This is such an indictment to the pastoral leaders of today. Luke took the initiative to study to show himself approved, a workman rightly giving the word of truth. Luke understood there had to be an Old Testament before there could ever be a New Testament. Relentless in his commitment to his assignment, Luke was an outsider who dared to risk and critique the Jewish law.

Many scholars argue that Luke, unlike other synoptic authors, had a social/political agenda to push. This can be seen in the selected verses he chose to state for his Gentile audience in Luke 4:18-19. In these verses, we read, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.” Truly, this is good news to them who were not part of the commonwealth of Israel.

Luke used the Greek words *kērussō*, which means to preach, and *euangelizō*, which means to “preach the gospel,” to describe Jesus’ call. Luke held both of these Greek words to be synonymous as he explained Christ’s task to preach the good news. Another important metaphor used by Luke was his reference to “proclaim freedom for the prisoners.” The Greek word *aphesin* always refers to the forgiveness of sins in Luke-Acts. Yet, another connotation refers to “healing and casting out devils through exorcism

thereby providing freedom.”⁴¹ Jesus came for those that needed spiritual sight from their soul blindness, the worst kind of blindness. This is another metaphor Luke used to describe the purpose of Jesus’ commission. Herein lies the primary demographic for pastoral leaders as they seek the blind and the lost in addition to sustaining Christ’s church.

Sensitivity can be seen in the Lucan themes concerning the marginalized and dispossessed. Luke staked his claim that Christ had indeed come for the outcast of society. In his book, *The New Testament Today*, John T. Carroll asserts, “In fact, Jesus practices in Luke a policy of social inclusion so radical that he offends the ‘righteous’ (Luke 7:33-34). The marginalized find honor in association with Jesus, while the status conscious and the upright express outrage at Jesus’ lack of discretion.”⁴² An uncontainable love offered through Jesus to the outcast stands as a stumbling block to the self-righteous. They walk in a self-deceiving religion that is desolate and blinding.

Luke wants his readers to know Jesus came to reconcile the broken relationship between God and humankind. God kept his oath. The covenant Word of God was made flesh in Christ. God through Jesus Christ stepped into the existential existence of a exilic people, tasted the existence of a sin-sick world, and suffered in solidarity being numbered with transgressors. In the provocative plenary teaching entitled, “When There Was No King,” Dr. Gina Stewart proclaims, “He came to experience our hurt and to ease our pain. He neutralized the power of sin and preached deliverance to the captives and set them

⁴¹ R. H. Stein, *Vol. 24: Luke, The New American Commentary* (Nashville, TN: Broadman & Holman Publishers, 1992), 155-157.

⁴² John T. Carroll, *The New Testament Today* (Louisville, KY: Westminster John Knox Press, 1999), 62.

free.”⁴³ This celebration remains the priority of the pastoral vocation. We must not stray far from the mission and allow our successes to overcome us, nor allow our failures to derail us.

It is not time to shrink from or compromise our responsibility to God’s precious people or to use them for self-gain, notoriety or filthy lucre. It is time to bring integrity and humility to the pastoral vocation. It is time to restore the prophetic imagination for the hope of the people. It is also time to require sacredness in the sanctuary of our God and to revere His holy presence. Pertinent to the relationship of God and His leaders is the restoration of true worship of God and Him alone. To that end, it is time for pastoral leaders to fall to their knees in repentance for pastoral idolatry, for where there is no repentance, there is no true worship.

The Spirit of God led Jesus into the temple to declare this prophetic truth, but Jesus faced rejection almost immediately after His announcement. He was rejected in the same manner Pharaoh rejected Moses, and in the same way the long line of God’s prophets were rejected. There was a hardness of heart in the atmosphere amid the religious leaders and the crowd grew visibly and openly disturbed about His last statement regarding the fulfillment of the scripture. This mood, some scholars suggest, was due to what the leaders knew about the remaining balance of Isaiah 61:1-2, which declares a profound change in the current leadership paradigm. According to *The Word in Life Study Bible*,

The balance of text goes on to make more promises about what would happen after the Messiah’s initial work: “You shall be named the priests of the Lord, they

⁴³ Gina Stewart, “When There Was No King,” Winter Intensive Plenary Session, United Theological Seminary, Dayton, Ohio, January 2013.

shall call you the servants of our God” (Isaiah 61:6). This would be an unwelcomed change. The tasks of “ministry” would no longer be done just by priests, rabbis or clergy, but by all of God’s people.⁴⁴

Just as the Spirit of the Lord had come upon Christ enabling Him to accomplish God’s work, so the Spirit would enable pastoral leaders to accomplish God’s work in the same way. In *Bible Background Commentary*, Craig S. Keener contrasts the reference to the year of Jubilee in Isaiah 61:1-2 as a future term from Leviticus 25 with the end of the Lucan reference to the year of Jubilee, stating:

Luke ends the quote on a note of salvation is probably intentional, but his readers who know Scripture well would know how the passage continues...The text Jesus reads is supposed to be fulfilled in the Messianic era, and the inhabitants of Nazareth saw neither Messiah nor Messianic era before them.⁴⁵

The nature of Jesus’ ministry is what Isaiah focuses on. The good news is brought to the oppressed along with healing for the hurting. The final verse in Isaiah 61:2 is noticeably left out, which reads, “the day of vengeance of our God.” This has happened because God’s reach has expanded to Jews and non-Jews, men and women, young and old, black and white, red and yellow, and rich and poor. Jesus, therefore, is extending the era of grace with forgiveness to all humankind. Hence, judgment is delayed until Christ’s final return (2 Thess. 1:5-10). The mercy of God desires all be transformed and whole.

The culmination of Jesus’ sermon proclaimed the eternal jubilee. Future debts were all absolved in the work of the cross. It was a debt of sin they could not pay or

⁴⁴ Thomas Nelson, *The Word in Life Study Bible* (Nashville, TN: Thomas Publishers, 1993), 1779.

⁴⁵ Craig S. Keener, *Bible Background Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 197.

cancel. It was liberty and freedom from spiritual and political bondage they had endured for years.

Captured in prophetic declaration in the book *Into God's Presence: Prayer in the New Testament*, Richard Longenecker asserts that the hymnody, which opens chapter two, also points to the prophetic announcement of the Messiah's purpose.⁴⁶ Israel's history is replete with songs given in strategic times of triumphs, seasons of dirge, judgment and celebrations.

Conclusion

The biblical foundation passages of Exodus 33:12-23 and Luke 4:14-30 provide a pastoral paradigm for this doctoral project. Through the lives of both Moses and Jesus, God sent a deliverer, mediator and savior for His people to save them from their oppression and sinful, idolatrous acts. Both were born in an exilic time where their very lives were threatened by the pagan authorities of their day. They faced enemies, naysayers and haters throughout their journey. Their purposes were not driven nor found in filthy lucre or fame and riches.

Each shared an epiphany and affirmation of their call confirming their commission by God. In order to do this work, their communion and intimacy with God was a priority. As a result, their call enabled them to do great things for the kingdom and thereby leave an example of fidelity to God.

⁴⁶ Richard Longenecker, *Into God's Presence: Prayer in the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2002), 95.

The obedience and love for God was paramount in both Moses and Jesus and was seen constantly in their need for daily communion with Him. This should be a trait seen also in pastoral leaders. Significant to Moses and Jesus were their alternative communities. This is a pattern for ministry that includes trained and transformed disciples that help to bring balance to the overall mission.

These two biblical foundation scriptures show astounding similarities. Moses and Jesus offer pastoral leaders a timeless model that would ensure spiritual renewal in their journey. Moses' tent of meeting challenges pastoral leaders to have a similar active meeting of peers daily to delve into the spiritual disciplines of prayer, practice the presence of God, study the word of God, meditate, have sabbaticals and/or retreats, control their diet and rest their body.

The chart below reflects the astounding similarities of both Moses and Christ's lives in columns 1 and 2. What sustained them in their journey was their spirituality paradigm, which provided the necessary spiritual renewal that is so critical, even today. Finally, in the third column, pastoral leaders are invited to explore their spirituality by considering some of the thought-provoking questions here.

Moses' Spirituality	Jesus' Spirituality	Proposed Twenty-first Century Pastoral Leaders' Spirituality
Exodus 1:16: "And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin." (also Hebrews 11:24-25)	Matthew 2:16: "When Herod saw that the wise men had tricked him, he was furious. So he gave an order to kill all the baby boys in Bethlehem and in the surrounding area who were two years old or younger. This was in keeping with the time he learned from the wise men."	What diabolic threat or experience does your spirituality emerge from?
Exodus 3: "And the angel of the Lord appeared unto him in a flame	Luke 3:21: "Now when all the people were baptized, it came to	Reflect on an epiphany with God concerning your call.

of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed...God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."	pass, that Jesus also being baptized, and praying, the heaven was opened." Matt 3:17: "And a voice from heaven said, 'This is my Son, whom I love; with him I am well pleased.'"	What is your story?
In Exodus, Moses resisted the temptation of riches, fame, prominence and position in order to relate to his people when he refuses to be called the son of Pharaoh's sister.	In Luke 4:18, Jesus resisted the continual temptation from the enemy in order to obey God's commission and call on his life. He thought it not robbery...	What have you been tempted with to thwart the ministry God has called you to? What have you resisted from the enemy to submit to the call of God on your life? You may have even been born into this temptation. Describe the areas where you are most vulnerable.
Exodus 33:1-3: "Moses pitched for himself a tent where he could fellowship with God at a distance from the camp." Ex. 34:35 "They saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the LORD."	Luke 6:12: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.	How often do you spend time with God? Describe which spiritual disciplines that draw you to God and how often do you pray?
Exodus 34:29-30: "And when he was coming down from Mount Sinai, (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face (countenance) shone because of his speaking with Him."	Luke 9:28-29: "And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."	Pastoral leaders, this walk can be demanding and lonely. Who are your spirit mates that journey with you to God? How does prayer time with God change your internal and external life?
Exodus 3:14: "God said to Moses, 'I am who I am. This is what you are to say to the Israelites: 'I am has sent me to you.'"	Luke 9:18: "And it came to pass, as he was alone praying, his disciples were with him, and he asked them, saying, 'Whom say the people that I am?'"	Pastoral leaders, who do you say Christ is? Who is Christ to you?
Exodus 24:17-18: "To the Israelites the glory of the Lord looked like a consuming fire on top of the mountain. Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights."	Matthew 4:1: "Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting for forty days and forty nights, he was hungry. The tempter came to him and said, 'If you are the Son of God, tell these stones to become bread.'"	How often do you wrestle with proving yourself to the people that God is with you? How does Satan taunt you as He did Jesus? Look at your life. Fill in the blank: If you are really God's chosen, then _____. What has the enemy been making you prove to him?
Exodus 24:2: "Only Moses is allowed to come near to the LORD. The others must not come near, and none of the other people are allowed to climb up the mountain with him."	Mark 6:46: "And when he had sent them away, he departed into a mountain to pray." Mark 14:32: "And they came to a place which was named Gethsemane, and he saith to his disciples, sit ye here, while I shall pray."	There comes a time when God petitions his pastoral leaders alone without the presence of others. How do you discern when God is calling you to be with him alone?

Exodus 32: "Moses broke the stones when he saw the people worshipping the golden calf (they had already broken the law, and he destroyed the golden calf.)."	Matthew 21:12-13: "And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves. And He said to them, 'It is written, "My house shall be called a house of prayer; but you are making it a robbers' den."'"	What acts of idolatry from God's people drives you into holy indignation and repulses you concerning Regarding God's worship and God's house, where do you see the worship of God being shifted in the twenty-first century church?
Exodus 33:12-13: "If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people. 'You have not let me know whom you will send with me.'"	Luke 11:1: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."	Pastoral leaders, what do you need the Holy Spirit to teach you that God's favor may continue with you?
Exodus 16:4: "Then the LORD said to Moses, 'I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions.'"	Matthew 6:9-11: "In this manner, therefore, pray: Our Father in heaven, □Hallowed be Your name. Your kingdom come, Your will be done on earth as <i>it is</i> in heaven. Give us this day our daily bread."	How do you seek God daily for your spiritual and natural bread? How is Christ's daily bread sufficient for you?
Exodus 17:5-6: "And the Lord said to Moses, 'Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.'"	John 4:14: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."	How do you discern when you are spiritually dry? How do you quench your spiritual thirst? What temptation knocks on your door during a dry season? How do you process it?
Exodus 32:30-32: "On the next day Moses said to the people, 'You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin.' Then Moses returned to the LORD, and said, 'Alas, this people has committed a great sin, and they have made a god of gold for themselves. But now, if You will, forgive their sin – and if not, please blot me out from Your book which You have written!'"	Luke 23:33-35: "When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. But Jesus was saying, 'Father, forgive them; for they do not know what they are doing.'"	Pastoral leaders, how do you handle when God's people hurt God? How well do you stand in the gap in intercession for them when they fall?
Exodus 20: "And God spoke all these words, saying: 'I <i>am</i> the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. You shall not make for yourself a carved image – any	Matthew 22:38-40: "This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."	Pastoral leaders, how much do you love God? How does your spiritual life reflect this love on a daily basis?

<p>likeness of <i>anything</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth <i>generations</i> of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.</p> <p>‘You shall not take the name of the Lord your God in vain, for the Lord will not hold <i>him</i> guiltless who takes His name in vain.</p> <p>‘Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day <i>is</i> the Sabbath of the Lord your God. <i>In it</i> you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who <i>is</i> within your gates. For <i>in</i> six days the Lord made the heavens and the earth, the sea, and all that <i>is</i> in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.</p> <p>‘Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.</p> <p>‘You shall not murder.</p> <p>‘You shall not commit adultery.</p> <p>‘You shall not steal.</p> <p>‘ You shall not bear false witness against your neighbor.</p> <p>‘You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that <i>is</i> your neighbor’s.’”</p>		
<p>Exodus 33:14: “And the LORD relented. ‘I will personally go with you, Moses, and I will give you rest,’ He said.”</p>	<p>John 14:16: “And I will pray the Father, and He shall give you another Comforter, that He may abide with you.”</p>	<p>How do you discern the Holy Spirit’s presence? Describe what role the Holy Spirit plays in your life? How have you experienced the Holy Spirit’s rest?</p>
<p>Exodus 17:12: “But Moses’ hands <i>became</i> heavy; so they took a stone and put <i>it</i> under him, and he sat on</p>	<p>Matthew. 27:32; 16:24: “As they went out, they came upon a man of Cyrene, Simon by name; this man</p>	<p>Pastoral leaders, have you identified your cross? Are you <i>carrying</i> it daily? Who</p>

it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.”	they compelled to carry his cross. Jesus told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me.”	helps you bear your cross when you are in a desolate place? Who do you feel safe enough to cry out to?
Exodus 32:11-14: “Then Moses pleaded with the LORD his God, and said: ‘LORD, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand?’”	John 17:15: “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” John 17:20: “Neither pray I for these alone, but for them also which shall believe in me through their word.”	Pastoral leaders, how often do you cry out to God on behalf of His people who He has delivered and saved?
Exodus 33:22-23: “Then the LORD said, ‘Behold, there is a place by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. Then I will take My hand away and you shall see My back, but My face shall not be seen.’”	John 17:1: “I glorified You on the earth, having accomplished the work which You have given Me to do.”	Describe the work that you’ve accomplish that brings glory to God? And how so? Where have you seen God’s glory on your journey?
Exodus 17:2-6: “Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. But the LORD said to Moses and Aaron, ‘Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them.’”	Luke 22:41-42: “And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me, nevertheless not my will, but thine, be done.”	What seems too hard to bear for this journey? What have you asked if this cup can pass from you? Where is your nevertheless?
In Numbers 20, speaking to the rock might also symbolize the word of God (as given to Moses), where striking the rock represented Moses’ effort. The life-giving water is the result of God’s word, not man’s effort. Also, it could be that striking the rock represented Christ, who is the word of God. John 1:1,14: “Who was struck once (the crucifixion ordeal) out of which living water flowed.”	Isaiah 53:10: “Yet it pleased the Lord to bruise Him; He has put <i>Him</i> to grief. When You make His soul an offering for sin, He shall see <i>His</i> seed, He shall prolong <i>His</i> days, And the pleasure of the Lord shall prosper in His hand.”	How have you struck Christ the Solid rock upon which you stand with the act of rebellion? What have you learned from that experience?

CHAPTER THREE

HISTORICAL FOUNDATION

The young, fiery revivalist proclaimed, “Receive the Holy Spirit! Receive it! Receive the Holy Spirit with the evidence of speaking in tongues!” He spoke these words in the ear of a young woman after she responded to the altar call. That night left a bittersweet impact on her life. She wanted to be saved, and hence the reason for responding to the altar call. However, after failing to speak in tongues, she left the altar confused. One of the altar workers told her that speaking in tongues was the sign that she had been filled with the Holy Spirit. She heard others speaking in tongues around her, but she did not.

She recalled the event as if it were yesterday. With hesitant resolve she admitted that to this day she had never spoken in tongues. She said, “The assurance of my salvation has been like a seesaw. One day, I’m confident. Then there are times I reflect back on that night at the revival when I gave my heart to Jesus, and I wonder if I am really saved because I didn’t speak in tongues.” When this same young woman joined Acts Community Bible Church years later, her first question was, “What do you believe about the Holy Spirit?” It is this type of confusion about the Holy Spirit that has left many wounded and confused about their salvation.

The doctrine of the Holy Spirit has been neglected throughout centuries of church history. For various reasons, theologians and scholars have debated dogmas of

Christology as the primary theological matter of their day. For example, Monothelites argued that Christ had two natures, implying two volitions. During the Sixth Ecumenical Council of Constantinople in 681, this heresy was officially condemned. These Christological arguments continued while the doctrine of the Holy Spirit lay undeveloped until much later. This is evident when one considers the minimal mention of the Holy Spirit in various creeds. For example, in the Apostle's Creed, only one line is dedicated to the Holy Spirit amid sixteen lines discussing the Father and the Son. Likewise, the Nicene Creed has considerably less lines, five to be exact, on the Holy Spirit in contrast to twenty-nine lines on the Father and the Son. Careful examination of these references of the Holy Spirit reflects minimal language when compared to the lengthier discussions of the Father and the Son in those creeds.

Patristic Period

Church fathers from the East and the West labored hard to preserve the truth of the doctrine of the Holy Spirit during the patristic period (100 A.D.-451 A.D). Among these men were Basil the Great of Caesarea and Augustine the Bishop of Hippo. Basil the Great (330-379) was born in Caesarea of Cappadocia.¹ Basil had the great fortune of studying at home with his father who was a rhetorician in Athens with prominent and well-praised teachers of the day.² He spent considerable time defending the Christian

¹ "St. Basil the Great," Catholic Online, accessed January 15, 2014, http://www.catholic.org/saints/saint.php?saint_id=261.

² Patrick W. Carey and Joseph T. Lienhard, *Biographical Dictionary of Christian Theologians* (Westport, CT: Greenwood Press, 2000), 56.

faith against Eunomian on the Trinity and also debated with his former teacher Eustathius of Sebaste on the Holy Spirit.³ Basil believed that the Holy Spirit is His most appropriate title for He is, “incorporeal, purely immaterial and indivisible.”⁴ He offers the example of Jesus speaking to the woman at the well in John 4:1-26 to clarify her misunderstanding of where God should be worshipped. In this conversation, Jesus confirms God is spirit and is everywhere; therefore, God does not need to be worshiped in specific places. Basil continues, “He [Jesus] wanted to show that an incorporeal being cannot be circumscribed.”⁵

The Arian Controversy arose during the time of Basil. The Arians believed that the Holy Spirit was subordinate to the Father and the Son. They were referred to as “Pneumatomachians” or “spirit fighters.”⁶ They used numbers to refer to the Godhead: first God, second God and third God. They did not rank the Holy Spirit equal to the Father or to the Son.

Basil was concerned about those teaching subordination of first, second and third because it had a Greek polytheism influence in Christian theology.⁷ Basil reminded the church that God graciously gave the church the gift of using His Holy Names, the Father,

³ Ibid.

⁴ Saint Basil, *On the Holy Spirit*, trans. St. Vladimir’s Seminary Press (Crestwood, NY: St. Vladimir’s Seminary Press, 1977), 42.

⁵ Ibid., 5.

⁶ Ibid., 1.

⁷ Ibid., 75.

the Son and the Holy Spirit.⁸ In all of scripture, God never refers to His Godhead as first, second and third, nor does God instruct the church to pray in the first, or second or third person. According to Basil, “Subordination cannot be used to describe persons who share the same nature...anything labeled number two is subordinate to number one.”⁹ Basil defended the Holy Spirit’s equal ranking with the Father and the Son to his death. To his relentless courage, Basil never bowed down from defending the Holy Spirit against Arianism. Even in the face of threats by the Emperor Valen, Basil continued to stand on his theological convictions. It was two years after Basil’s death that Arianism was officially defeated in 381.¹⁰

Basil’s development of the doctrine of the Holy Spirit helped to preserve the orthodoxy of the Trinity. He empowered the church through his Trinitarian theology. He, along with other great theologians, pioneered a voice against heretics that would lessen the value of the Holy Spirit.

Augustine of Hippo (354-439) was one of the greatest Christian theologians of his time. He also carried the honor of being one of the Latin fathers of the church. He converted to Christianity after moving to Milan. St. Ambrose was instrumental in this

⁸ Ibid., 71.

⁹ Ibid., 75.

¹⁰ “Why Is Saint Basil Great?,” Saint Basil the Great Catholic Church, accessed January 15, 2014, <http://www.stbasilvallejo.org/parishinformation/whyisstbasilgreat.html>.

conversion, and he baptized Augustine in 387. Upon Augustine's return to Africa, he pursued a contemplative life. In 396, he became Bishop of Hippo.¹¹

In one of his writings, *De Trinitate*, Augustine defended the equal value of the Father, the Son and the Holy Spirit. He writes, "God is Spirit, the Father is Spirit and the Son is Spirit, just as both are called and each one is called 'Spirit.'"¹² Augustine rejected the notion of the Holy Spirit being of less value or ranking to the Father and the Son.

In his own reflections on the character of the Holy Spirit, Augustine surmised that a careful study of scripture would help the church understand the unique character of the Holy Spirit.¹³ For Augustine, the Holy Spirit was separate and distinct from the Father and the Son. He based his conviction from the scriptures, which were the final authority for Augustine's theology.

Also critical to Augustine was the matter of the Spirit's origin. He believed that the Holy Spirit proceeds from the Father in the first place.¹⁴ He hung this belief on the fact that the Son came from the Father.

However, Augustine also held the belief that the Holy Spirit proceeded from the Son.¹⁵ Augustine supported this position by offering many scriptural texts. First, he cited

¹¹ "Augustine, (Of Hippo), Saint," Merriam-Webster.com, accessed December 18, 2014, [http://www.merriam-webster.com/concise/augustine%20\(of%20hippo\),%20saint](http://www.merriam-webster.com/concise/augustine%20(of%20hippo),%20saint).

¹² Yves Congar, *I Believe in the Holy Spirit, Volume 1* (New York, NY: Seabury Press, 1983), 78.

¹³ Joel C. Elowsky, ed., *We Believe in the Holy Spirit: Volume 4 of Ancient Christian Doctrine Series* (Downers Grove, IL: InterVarsity Press, 2009), 32.

¹⁴ Congar, *I Believe in the Holy Spirit*, 79.

¹⁵ Ibid.

the text in the book of John that says, “He breathed on them and said, ‘Receive the Holy Spirit’” (John 20:22 NIV). He also cited other supporting texts such as Luke 6:19 and 8:4-6. Through these passages, Augustine made clear his claim that the Holy Spirit also proceeded from the Son. Augustine summed up his teaching in the following way: “According to Holy Scripture, this Holy Spirit is neither only the Spirit of the Father nor only the Spirit of the Son, but is the Spirit of both.”¹⁶

Augustine believed that the Holy Spirit dwelled in the church universal.¹⁷ The Holy Spirit constantly abides in the church. This is why Augustine often called the church the temple of the Holy Spirit. He lived in the church, thereby purifying the church. Augustine claimed that one can receive the remission of sins only in the Holy Spirit.¹⁸ Augustine further argued that the remission can only happen in the church for it is the place where the Holy Spirit dwelled.¹⁹ The remission of sins is distinctive to the society of the church of God. Augustine believed apart from this irreplaceable society, the remission of sins could not be attained.

Augustine disagreed with the belief that the Holy Spirit was given to the church on the day of Pentecost for the first time.²⁰ While some cite John 7:39 as a supporting text for this belief, Augustine found the text insufficient. The text says, “Up to that time the

¹⁶ Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic, 2002), 48.

¹⁷ Congar, *I Believe in the Holy Spirit*, 80.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Elowsky, *We Believe in the Holy Spirit*, 6.

Spirit had not been given, since Jesus had not yet been glorified” (Jn 7:39 NIV). Through his exegesis, Augustine “does not mean that the Spirit of God...was not in existence. He means, rather, that it was not yet in those who had believed on Jesus.”²¹

Augustine further argued that the Holy Spirit was indeed given prior to Christ’s death and resurrection. He provided the preceding evidence of the Holy Spirit by citing many people receiving the Holy Spirit in scripture including Zachariah, Simeon, Elizabeth, John the Baptist and Mary, the mother of Jesus.

Medieval Mystics

The Middle Ages witnessed flourishing mysticism from highly distinctive women. The medieval period lasted for about 700 years from the beginning of the ninth century through the fifteenth century. Contrary to customs forbidding women to be vocal, there suddenly emerged bold, radical women claiming visions, prophecies and giving voice to ecstatic experiences involving visions of Christ and movements of the Holy Spirit. These amazing women were Saint Hildegard of Bingen and Saint Catherine of Siena.

Hildegard of Bingen was born in Böckelheim, Germany (1098-1179).²² She was known for her outstanding achievements of literary and artistic production.²³ She was canonized and named a doctor of the church by Benedict XVI in 2012. Hildegard

²¹ Ibid.

²² Francis Marshman, “St. Hildegard” in *The Catholic Encyclopedia* (New York, NY: Robert Appleton Company, 1910), accessed January 15, 2014, <http://www.newadvent.org/cathen/07351a.htm>.

²³ Beverly Kienzle, Debra Stoudt and George Ferzoco, eds., *A Companion to Hildegard of Bingen: Brill’s Companions to the Christian Tradition* (n.p.: Brill Academic Publishers, 2013), 1.

declared the works of the Holy Spirit in her symphony, *O ignis Spiritus Paracliti*
(Sequence for the Holy Spirit):

Fiery Spirit, Fount of courage
 Life within life, of all that has being!
 Holy are you, transmuting the perfect into the real.
 Holy are you, Healing the mortally stricken.
 Holy are you, cleansing the stench of wounds.
 O sacred breath O blazing love
 O savor in the breast and balm
 Flooding the heart with the fragrance of good,
 O limpid mirror of God who leads wanderers
 Home and hunts out the lost,
 Armor of the heart and hope of the integral body
 sword-belt of honor:
 save those who know bliss!
 Guard those the fiend holds imprisoned
 Free those fetters whom divine force wishes to save.
 O current power permeating all
 in the heights upon the earth and in all deeps:
 you bind and gather all people together.
 Out of you clouds come streaming,
 winds take wing from you,
 dashing rain against stone and ever-fresh springs
 well from you, washing the evergreen globe.
 O teacher of those who know,
 a joy to the wise is the breath of Sophia.
 Praise then be yours! You are the song of praise, the delight of life,
 a hope and a potent honor granting garlands of light.²⁴

Careful examination of the poem reveals Hildegard's doctrine of the Holy Spirit.

The Holy Spirit gives courage and life. The Spirit heals the brokenhearted. The Spirit sanctifies with fire. The Spirit loves. The Spirit searches for the lost and brings them to salvation. The Spirit protects hearts, authors hope, and gives honor. The Spirit liberates. The Spirit is omnipresent and omnipotent. The Spirit unites all people. The Spirit

²⁴ Saint Hildegard, *Symphonia: A Critical Edition of the Symphonia Armonie Celestium Revelationum (Symphony of the Harmony of Celestial Revelations)*, ed. Barbara Newman (Ithaca, NY: Cornell University Press, 1998), 149.

orchestrates nature and cares for the earth. The Spirit is a wise teacher. The Spirit is holy and worthy of praise.

Hildegard's theology of the Holy Spirit challenges the church today to acknowledge the Spirit by ascribing worth to the Spirit. Hildegard worshiped and praised the Holy Spirit. She ascribed emphatic worth to the Spirit. This is unmistakably evident in her theology.

On the other hand, the church seems to neglect to worship the Holy Spirit in the same manner. The church tends to focus on the Father and the Son in their adorations to God. For instance, in liturgies, a few address the Spirit directly. In prayer, little is said about the person of the Holy Spirit. Even from the pulpit, pastors do not preach about the Spirit's empowering role in the life of the church. For these reasons, the church needs a renewed perspective of the person of the Holy Spirit so that they would offer worthy praise and worship to the Spirit as Hildegard taught.

Catherine of Siena was born in Siena, Tuscany (1347-1380).²⁵ At the age of six, she had her first of many visions. *The Dialogue* is known to be her most profound work among her many writings. She was canonized in 1461, bestowed the patroness of Italy in 1939, and declared a doctor of the church in 1970.

Catherine believed that the Holy Spirit provides the light of truth and understanding to believers.²⁶ The Holy Spirit is the source of this light and can give the light to anyone, including the most uneducated. As they yield to the Holy Spirit, from

²⁵ Gaetana Marrone, Paolo Puppa and Luca Somigli, eds., "Catherine of Siena (Caterina Benincasa)" in *Encyclopedia of Italian Literary Studies* (New York, NY: Taylor & Francis, 2007).

²⁶ Stanley Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions* (Grand Rapids, MI: Baker Publishing Group, 1994), 114.

whom all learning comes, they are able to possess understanding with clarity and depth.

Catherine concluded that the counsel from an uneducated person who submits to the Holy Spirit is superior to the counsel from an educated, boastful scholar.

Catherine also believed that the Holy Spirit empowers leaders of the church to be charitable to the poor.²⁷ She earnestly prayed that the Holy Spirit would enlarge the hearts of the leaders to extend their hearts and hands to the marginalized. “When the Spirit possesses the faithful,” Catherine writes, “they become not so much possessors of wealth as distributors of wealth to the poor.”²⁸

Catherine had the fire for the presence of the Holy Spirit. An example of her relentless desire for the Holy Spirit is her prayer known as the Prayer to the Holy Ghost:

Holy Spirit, come into my heart; draw it to Thee by Thy power, O my God, and grant me charity with filial fear. Preserve me, O ineffable Love, from every evil thought; warm me, inflame me with Thy dear love, and every pain will seem light to me. My Father, my sweet Lord, help me in all my actions. Jesus, love, Jesus, love. Amen.²⁹

Catherine’s prayer reminds today’s church that the Holy Spirit must reign in the hearts of believers in order for His divine power to manifest. Only the Holy Spirit can preserve the church and purify it from the world’s unrelenting onslaughts of wicked influences. It is the Holy Spirit who draws the church into God’s divine love. This love causes the church to remain ablaze for Him.

²⁷ Ibid., 116.

²⁸ Ibid.

²⁹ Edmund G. Gardner, *Saint Catherine of Siena: A Study in the Religion, Literature, and History of the Fourteenth Century in Italy* (London, UK: J.M. Dent, 1907), 383.

The Reformation Period

A momentous movement in the sixteenth century, the Protestant Reformation centered around reforming the beliefs and practices of the Roman Catholic Church. The doctrine of the Holy Spirit was one of the passionate works that John Calvin contributed to the church during this era. John Calvin was born in Noyon, France (1509-1564). He was known as the second most influential person compared to Martin Luther during the reformation. Among many of his writings, *The Institutes of the Christian Religion* is considered to be the cornerstone of reformed theology.³⁰

Calvin believed that the Holy Spirit opens one's heart to God's laws and causes the laws to be undeniable and relevant to the person. Until the Holy Spirit writes the laws on his or her heart, the person is not receptive to the laws, although he or she may outwardly exhibit conformity to the laws. It is the Holy Spirit who reveals Christ in the laws and changes the heart to be receptive to the laws. It is only then that true obedience to the laws is made possible in the person.³¹

For Calvin, the Holy Spirit was intimately related to the lives of the elect. First of all, Calvin believed that faith, a sign of election, was the work of the Holy Spirit. It is the Holy Spirit who generates faith in the hearts of the elect. Secondly, Calvin believed that the Holy Spirit empowers the elect to endure in their faith through the course of life.³² This kind of perseverance is empowered by the Holy Spirit. The writer of the letter to the

³⁰ Carey and Lienhard, *Biographical Dictionary of Christian Theologians*, 109.

³¹ Burgess, *The Holy Spirit*, 114.

³² *Ibid.*, 164.

Ephesians encourages that we can be confident in our salvation by saying, “In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory” (Eph. 1:13-14 NKJV).

Calvin believed that God has bountifully poured out His Holy Spirit after Christ.³³ He referenced the prophet Joel to substantiate his claim. With this outpouring, Calvin believed that the Holy Spirit caused an inexhaustible array of spiritual gifts to flow out of believers. It is like an abundant spring which can never go dry. He referred to two passages in 1 Corinthians for the list of these gifts (1 Cor. 12:8-10, 28). For Calvin, these gifts were not exhaustive but part of a much greater diversity of God’s gift.³⁴ For instance, Calvin included gifts such as those of science, sculpture and painting.³⁵

Calvin believed that the gift of tongues was no longer contemporary. According to Calvin, the gift of tongues was given to the first century church.³⁶ Early Christian missionaries were not familiar with the foreign languages with which they had to spread the gospel. God also provided interpreters for these foreign languages so that the missionaries could understand what they were speaking. Calvin noted that these gifts did not come from a form of study but were supernaturally bestowed by God.

³³ Ibid., 166.

³⁴ Ibid., 167.

³⁵ Jean Calvin, *Institutes of the Christian Religion: Books 1.1 to 3.19, Volume 1 and Volume 20 of Library of Christian Classics* (Louisville, KY: Westminster John Knox Press, 1960), 112, 275.

³⁶ Burgess, *The Holy Spirit*, 168.

Calvin strongly believed that the gift of tongues ceased while others remained, like the spirit of wisdom and knowledge. To Calvin, it was not surprising that God took away the gift because human ambition had degraded the use of the gift.³⁷

Finally, Calvin claimed that the reason why God gives the Holy Spirit is so that believers may believe with the heart unto righteousness, not so that they may speak in tongues. Calvin taught that believers were to demonstrate their Christians lives by virtue instead of ecstatic gifts.

England Eighteenth Century Reformation

Charles Wesley (1707-1788) penned more than six thousand hymns. His theological, artistic and faith-filled life impacted men and women everywhere. He was trained and educated at Christ Church, Oxford, in England. This was the place he and his close friends joined together, focusing on worship and the famous discipline of the prayer book. It was here the name Methodist was coined. Charles Wesley was ordained in the year of our Lord 1735 and converted on May 21, 1738.³⁸

According to Wesley, knowledge of God must come through the activity of the Holy Spirit.³⁹ He claimed that in humanity's natural state, one cannot comprehend or discern the things of God. They are hidden from the person and must be revealed to him

³⁷ Ibid.

³⁸ Church Publishing, *Holy Women, Holy Men Celebrating the Saints* (New York, NY: Church Publishing, 2010), 256.

³⁹ Jason E. Vickers, "Charles Wesley's Doctrine of the Holy Spirit: A Vital Resource for the Renewal of Methodism Today," *The Asbury Journal* 61, no. 1 (2006): 48-49.

or her. This is why Jesus said to Peter, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven” (Mt 16:17 NIV). Salvation hinges on God drawing the person with loving kindness through His Holy Spirit. The Holy Spirit reveals the things of God, and it is through this revelation that one believes and receives the Son into one’s heart through faith. It is by the Spirit that we confess that Jesus is Lord. Wesley preached, “We can never know the things of God till he hath revealed them by his Spirit, till we have received the Son of God that we should know the things which are freely given us of God.”⁴⁰

Wesley emphasized the revealing role of the Holy Spirit in his famous hymn, “Spirit of Faith, Come Down.”⁴¹ Wesley writes,

Spirit of Faith, Come Down. Reveal the things of God, And make to us the Godhead known. And witness with the blood. 'Tis thine the blood to apply. And give us eyes to see, Who did for every sinner die. Hath surely died for me. No one can truly say that Jesus is the Lord, Unless thou take the veil away and breathe the living Word. Then, only then, we feel Our interest in his blood, And cry with joy unspeakable. Thou art my Lord, My God!

Close examination of “Spirit of Faith, Come Down” reveals Wesley’s theology of the Holy Spirit. He believed that the Spirit comes from God who is in heaven. It is the Spirit who has the authority and power to reveal God. We can only know the Godhead through the Holy Spirit. The Holy Spirit is the one who gives testimony to the blood and how it is applied to the church. The Holy Spirit quickens and opens the eyes of the believers’ understanding. Jesus is revealed to sinners through the Holy Spirit revealing to

⁴⁰ Ibid., 49.

⁴¹ Ibid.

them that He died for their sins. The Holy Spirit unveils blinded eyes from darkness. This is the only way to confess that Jesus is Lord through revelation of the Word. The Holy Spirit helps the believer move from spiritual revelation to humility with thanksgiving, declaring Jesus is Lord and God. Charles Wesley believed that the illuminating actions of the Holy Spirit coupled by an empowering action enable men and women to believe.⁴²

This understanding is paramount for the mission of the church. It is not great preaching or great outreach that reveals Christ to persons, but the power of the Holy Spirit alone opens blinded eyes so they can see. This is especially important as the church fulfills the great commission to go and preach and spread the word, but we must be cognizant that it is only the Holy Spirit that gives revelation to those we minister to. Only the spirit of God can draw men and women to the Father through the Son.

Pentecostal Movement on Azusa Street

A historian once called Azusa Street the “Grand Central Station” of the Pentecostal movement for all the key figures of the early movement had some connection with the Azusa Street Revival.⁴³ The most vital part of the revival and its teachings was the establishment of tongues as the initial evidence of baptism in the Holy Spirit.⁴⁴

⁴² Ibid.

⁴³ David W. Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality* (Downers Grove, IL: InterVarsity Press, 2009), 232.

⁴⁴ Ibid.

Charles Fox Parham was the first person to advance this teaching.⁴⁵ Parham taught that baptism with the Holy Spirit should result in the gift of speaking in tongues and should be experienced by every Christian. Parham also believed that tongues were not only to be used at times of religious zeal but also in everyday life and church experience.

Parham strongly argued that baptism with the Holy Spirit was the only way to avoid what was coming in the great tribulation. Speaking in tongues was the only guarantee of escaping this. Vinson Synan writes, “These teachings of Parham laid the theological and experiential foundations for the later Azusa Street Revival and modern Pentecostalism.”⁴⁶

Pentecostalism was a movement catching fire. This movement did not really take worldwide focus until 1906. This was accomplished by the Azusa Street Revival in Los Angeles spearheaded by the Holy Spirit and his chosen pastor, William Joseph Seymour.

According to Synan, the historic events around the Azusa Street revival have shaken historians for decades and, to this date, they are not able to fully comprehend and accept God’s chosen vehicle for this extraordinary phenomena. The Apostolic Faith Mission held three daily services each day of the week for three and a half years. As a result, thousands were reported to have received baptism in the Holy Spirit with evidence of speaking in tongues. Pastor Seymour was instrumental in the spreading of Pentecostalism around the globe. These meetings were especially noted for their interracial oneness and reconciliation. Moreover, the combination of tongues, expressive

⁴⁵ Vinson Synan, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001* (Nashville, TN: Thomas Nelson Publishers, 2001), 43.

⁴⁶ Ibid.

worship, outward praise, dancing and demonstrations of gifts with southern black and white music seemed to create a new indigenous form of Pentecostalism. Synan notes it was this movement that proved favorable to disinherited and impoverished people in both America and nations abroad.⁴⁷

William Joseph Seymour received high accolades as a religious figure in the twentieth century. Synan cites this honor recorded by church historian Sidney Ahlstrom from Yale University. In his 1972 classic, *A Religious History of the American People*, Ahlstrom placed Seymour at the head of the list of American black religious leaders when he said that Seymour's black piety, "exerted its greatest influence on American religious history."⁴⁸

Oneness Pentecostals Assemblies of God

The Oneness Movement was known as a third stream of American Pentecostalism and was a non-Trinitarian position. This also was known as the "Jesus only" movement in the early days or as an "apostolic" movement. Comparatively:

While the holiness Pentecostals taught three blessings and the finished-work Pentecostals two blessings, the oneness Pentecostals taught a "one blessing" approach where everything (salvation, sanctification, and baptism in the Holy Spirit with tongues) was received in the waters of baptism by immersion in the "name of Jesus."⁴⁹

⁴⁷ Ibid., 4.

⁴⁸ Ibid., 5.

⁴⁹ Ibid., 141.

Unique to the Oneness Pentecostals was their belief that Trinitarian baptism was seen as a Roman Catholic error that was forced on the church in the Nicene Creed in A.D. 325. Thus, anyone who received such baptism was considered void of salvation.⁵⁰

In 1916, the Assemblies of God encountered a major controversy that led to the non-Trinitarian “oneness” Pentecostal movement. This doctrine taught Jesus was the primary person in the godhead and reduced names like “Father,” “Son” and “Holy Spirit” to titles constructed by the Roman Catholic Church. Their leaders, Frank Ewart and Glenn Cook, believed that baptism was only valid by immersion “in Jesus’ name” only and that speaking in tongues was necessary for salvation.⁵¹ Additionally, the movement repudiated the Trinitarian view of the Godhead and insisted on an Unitarianism of the Son. In the oneness view, Christians were allegedly worshipping “three gods.”

Ultimately, as oneness Pentecostals acknowledged God as Father, Son and Holy Spirit, the terms “Trinity” and “persons” were rejected as unbiblical.⁵² In light of this theology, there was a campaign to rebaptize all Pentecostal members using the Jesus’ name formula. Over time, the Trinitarians were able to win back the Assemblies of God and the church renounced the Unitarian challenge in 1916.⁵³

⁵⁰ Ibid.

⁵¹ Ibid., 6.

⁵² Ibid., 143.

⁵³ Ibid., 142.

The Second Vatican Council and the Catholic Charismatic Renewal

The Catholic Charismatic Renewal began in Pittsburgh in 1967.⁵⁴ A group of students and faculty at Duquesne University in Pittsburgh gathered together and petitioned God for the power of the Holy Spirit and the manifestation of his gifts in their Christian life. God answered them favorably. The movement spread quickly to other university campuses and soon led to the Second Vatican Council.

According to Vinson Synan, the Catholic Charismatic Renewal would never have happened had it not been for the Second Vatican Council (Vatican II). Pope John XXIII wrote a prayer to the Holy Spirit to be said each day throughout the world during Vatican II. The prayer said:

Renew your wonders in our time, as though for [by] a new Pentecost and grant that the holy Church, preserving unanimous and continuous prayer, together with Mary, the mother of Jesus, and also under the guidance of St. Peter, may increase the reign of the Divine Savior, the reign of truth and justice, the reign of love and peace. Amen.⁵⁵

In addition to Pope John XXIII, John Paul II (previously Bishop of Ombi in 1958 and archbishop of Krakow in 1964, made cardinal in 1967 by Pope Paul VI)⁵⁶ was

⁵⁴ Ibid., 9.

⁵⁵ Thomas Hughson, "Interpreting Vatican II: 'A New Pentecost,'" *Theological Studies* 69, no. 1 (2008): 5.

⁵⁶ "John Paul II," Biography.com, accessed March 14, 2015, <http://www.biography.com/people/john-paul-ii-9355652#early-life>.

another faithful contributor to Vatican II.⁵⁷ John Paul II had a vision for an open dialogue through which the bishops around the world would relive what Christ's Apostles experienced at Pentecost.⁵⁸ He hoped that Vatican II would be the spiritual vehicle that would escort in the renewal of Christian faith as an abundant way of living. It would further embrace modernity in conversation; it would also not tolerate any condemnations; it would ultimately communicate the pure message of the gospel. John Paul II urged the oldest institution to have an open-ended conversation about, "its nature, its worship, its mission, and its relationship to the world."⁵⁹ No doubt this was a decision of faith empowered by the Holy Spirit to lead the church in God's truth.

George Weigel states that John Paul II believed that the Holy Spirit had not exhausted His charismatic and sanctifying gifts to the church on the day of Pentecost. According to Pope John Paul II, "The Holy Spirit had been active throughout history and was still active in the modern world, calling for new witnesses to the love of God, manifest in new experience in the love of Christ."⁶⁰

In his communication in 1992, John Paul II reminded his leaders of the Charismatic Renewal that the gifts of the Holy Spirit were bestowed for the building up of the body of Christ. He urged them to pursue ways in which to demonstrate their full communion of mind and heart with the respective leadership, the Apostolic See and the

⁵⁷ George Weigel, *The End and the Beginning: Pope John Paul II – The Victory of Freedom, the Last Years, the Legacy* (New York, NY: Random House, 2010), 15.

⁵⁸ George Weigel, *Witness to Hope* (New York, NY: Harper Collins Publishers, 2005), 154.

⁵⁹ Ibid.

⁶⁰ Weigel, *The End and the Beginning*, 15.

College of Bishops. Equally as important, he encouraged them to be more fruitful in the church's overall mission in the world.

The council of the Vatican II cannot be interpreted aside from the Holy Spirit because this council was inspired by the Holy Spirit for the purposes of church renewal, so interpretation must begin with the Holy Spirit. Historically, Vatican II will be chronicled as a Divine Dimension in Roman Catholic History.⁶¹

The empowering of the laity of our churches would aid in this third Pentecost of the twenty-first century. Just as Vatican II opened the windows to the spiritual gifts given to the people of God, the church must remind all members of the gifts given for the mission of the church through the Holy Spirit who unifies the body of Christ to live out its true mission.

Conclusion

Church fathers from the East and the West labored hard to preserve the truth of the doctrine of the Holy Spirit during the patristic period (100 A.D.-451 A.D). St. Basil believed that the Holy Spirit is His most appropriate title for He is "incorporeal, purely immaterial and indivisible." In one of his great writings, *De Trinitate*, Augustine defended the equal value of the Father, the Son and the Holy Spirit. He wrote, "God is Spirit, the Father is Spirit and the Son is Spirit, just as both are called and each one is called "Spirit."

⁶¹ Hughson, "Interpreting Vatican II," 36.

Contrary to customs forbidding women to be vocal, there emerged bold and radical women claiming visions, prophecies and giving voice to ecstatic experiences involving visions of Christ and movements of the Holy Spirit. Such amazing women were Saint Hildegard of Bingen and Saint Catherine of Siena. Catherine believed that the Holy Spirit provides the light of truth and understanding to believers.

Calvin believed that the Holy Spirit opens one's heart to God's laws and causes the laws to be undeniable and relevant to the person. Until the Holy Spirit writes the laws on his or her heart, the person is not receptive to the laws although he or she may outwardly exhibit conformity to the laws. Charles Wesley's hymn, "Spirit of Faith, Come Down," revealed his theology of the Holy Spirit. He believed that the Spirit comes from God who is in heaven. It is the Spirit who has the authority and power to reveal spiritual truth.

Pentecostalism was a movement that gained worldwide focus in 1906. This was accomplished by the Azusa Street Revival in Los Angeles spearheaded by the Holy Spirit through Pastor William Joseph Seymour. Speaking in tongues became one of the key components of this movement. Buschart writes, "The most significant dimension of the revival and its teachings was the identification of tongues as the initial evidence of baptism in the Holy Spirit."⁶²

Charles Fox Parham was the first person to advance this teaching. The Catholic Charismatic Renewal Movement had its beginnings in Pittsburgh in 1967 among students and faculty at Duquesne University. After spreading rapidly among students at Notre Dame and the University of Michigan, the movement spread worldwide.

⁶² Buschart, *Exploring Protestant Traditions*, 252.

In the same way the Pentecostal Movement set ablaze a small group of college students that then spread throughout the world, today's church finds itself wanting to be ignited by the fire of the Holy Spirit. Amid secularization and materialism, the identity and character of the church has suffered. Unless the Holy Spirit is the protagonist in the church universally, its overall mission to the world will be jeopardized. Thus, reassessing the nature of the church, its mission and its relationship to the world is of utmost importance. Modernity has infiltrated Christian culture, crept in the windows of the church and rendered it lukewarm. History shows that great men and women have sacrificed their lives for the purity of the church and upheld its orthodoxy at all costs throughout the centuries. They have eradicated heretical teaching about the Holy Spirit as a person and proved its equal ranking with the Godhead. Today's church must continue to sound the alarm, calling for unity in the body and stressing the wonders of the Holy Spirit. Finally, we must affirm that the gifts have been given to both the laity and the clergy so that the gospel can be preached to all the world in the power of the Holy Spirit.

CHAPTER FOUR

THEOLOGICAL FOUNDATION

Reverend Kenneth Blue was raised in Dallas, Texas, with his three brothers and parents. Unfortunately, his parents divorced after twenty-five years of marriage due to infidelity. After leaving home, he served in the U.S. Army for ten years, discharged with honors as an Army chaplain. Rev. Blue married while in the service and the couple had two sons. He served as an overseer over the men's ministry and pastor's aid team once he relocated his family to Atlanta, Georgia.

Over the years, Rev. Blue witnessed several inappropriate acts by his pastor and said nothing. Tragically, his church also experienced unthinkable scandals, including sexual violations and embezzlement of church funds at the hands of his senior pastor. Rev. Blue was devastated by his pastor's criminal behavior for years and felt betrayed. After many years, Rev. Blue resigned and moved his family from the Macedonia Baptist Church. He sent his pastor a strong letter sharing his disappointment in his inappropriate witness and life of hypocrisy.

Several months after leaving, Rev. Blue heard the voice of the Holy Spirit commissioning him to plant a church. Wanting to give God his best, he enrolled in seminary to study theology. Three years later, he planted the Agape Christian Center. His entire ministry was built on Christian moralism and evangelism. Each time someone would ask him what his denominational affiliation was, he would firmly proclaim, "We

are a non-denominational church!” He did so because he did not want to be affiliated with any denominational structure that reminded him of his prior church or pastor. In addition, he rejected any and all forms of Baptist liturgy and hymns and modeled his church after the seeker sensitive services.

After ten years of pastoring, Rev. Blue found himself spiritually bankrupt and discouraged. Seminary gave him theological doctrines, history and even language, but it did not teach him how to have a spirituality adequate for pasturing, nor did seminary offer or require him to take classes in discipleship or spirituality. This would have afforded him the opportunity to balance the pulpit of God and the presence of God. Subsequently, once he began to pastor, he was geared toward a life of doing and not being. This left him ill-equipped to teach his members how to cultivate intimacy with Christ because his own spirituality was in danger. He was tired and burnt out, not allowing his ministerial staff the opportunity to preach or share their gifts with the body. He did this because he didn’t have confidence in others and he was caught up in obsessing and possessing his ministry, ensuring everything would go perfect.

There are enough questionable lifestyles attached to clergy that some may wonder, “Is the spiritual walk even real or required for church leaders?” When one considers the glaring statistics about pastoral vices such as extravagances, entitlements, insecurities, brokenness, aggrandizements, abuses, broken marriages, addictions and spiritual immaturity, the twenty-first century church finds itself desperately in need of spiritual renewal.

Unfortunately, pastors with inadequate spirituality rule with a tightened grip that stifles the spiritual growth and development of their church body. Without a healthy

spirituality, pastors promote themselves and their image and likeness instead of God's. This renders congregants dependent on programs and vulnerable to schisms that compromise sustainable transformation and their witness to the world. To begin exploring the topic of a healthy spirituality for pastors, themes to consider include spirituality and spiritual formation, holy calling versus career idolatry, the need for adequate spirituality for pastoral vocations, the history of Christian spirituality and spiritual formation, mentorship in an alternative community, and ultimately, what every pastorate needs.

Spirituality and Spiritual Formation

The current state of church clergy calls to task some critical reflection. Clergy men and women are called to assess the state of the church. The objective of this section is to examine the effectiveness of pastoral vocations, as well as the health of pastoral vocations and church members. Traditional voices from Africans and African-Americans, Anglo-Saxon, European, Orthodox, Evangelicals and Pentecostal Charismatic faiths will speak to the spirituality and need for renewal in pastoral vocations.

In *No Other Help I Know: Sermons on Prayer and Spirituality*, J. Alfred Smith, Sr. maintains, "Prayer and spirituality tune[s]...the high frequency of communication with the Eternal, who calls each of us into a communion that offers a healing and holistic salvation not found in the secular world of competition, conquest, and control."¹

Smith, in his observation of African spirituality, rightly argues that a discipline of prayer is essential for every pastor. African spirituality includes prayer, preaching, songs,

¹ J. Alfred Smith, *No Other Help I Know: Sermons On Prayer and Spirituality* (Valley Forge, PA: Judson Pr, 1996), X.

dancing, art, and sitting and tarrying with God. This has been the spiritual bonding agent in their deliverance and formation. Those disciplines aid in their faith, hope and witness.

Smith further asserts:

Resources for the survival of persons of ebony hue have not been as available as they have been for persons who trace their lineage back to the Mayflower. Those who date their genesis on American soil back to the slave ship of 1619 and those who survived the ugly middle passage as well as the demonic passages of slavery and segregation have found through their sole resource of prayer that they knew no other help but God.²

It was the disciplines of prayer and pious living that strengthened the African spirituality in the midst of slavery and severe persecution. Although they had less resources than today's Christians, they trusted God deeply and served God faithfully. In her blog article, *Howard Thurman: Spirituality and Social Change*, Liza Rankow highlights the following,

Thurman was a mystic. He believed in, and experienced, the fundamental Oneness of all life, and the presence of God, of the sacred, within all. He taught that the "inner" and the "outer" dimensions are not – can never be – separate. That personal transformation and social transformation are not – and can never be – separate. Like the in-breath and the out-breath, they are parts of a single whole. This intersection of spirituality and justice was central to Dr. Thurman's life and teachings.³

During his lecture on African-American Spirituality at Fuller Theological Seminary in July 2010, J. Alfred Smith shared, "While a group of pastoral leaders and civil right leaders were on the front line fighting with Martin Luther King, Jr., Pastor

² Ibid.

³ Liza Rankow, "Howard Thurman: Spirituality and Social Change," *Ella's Voice* (blog), February 14, 2012, accessed April 24, 2014, <http://ellabakercenter.org/blog/2012/02/howard-thurman-spirituality-social-change>.

Howard Thurman was being ‘still before God’ listening in order to share any reflections on what should be done next.”⁴ Smith accredited Thurman for balancing pastoral work with spirituality, theology and social justice. These are the needed characteristics that the prophetic office of pastor should embody. Walter Brueggemann would agree with Smith according to his writings in *The Prophetic Imagination*. In his book, *Meditations of the Heart*, Howard Thurman contends that silence with God benefits the soul of the believer. There is great spiritual gain when one can carry quietness within their being. He asserts:

There is a great virtue in the cultivation of silence, and strength to be found in using it as a door to God. Such a door opens within. When I have quieted down, I must spend some time in self-examination in the presence of God. This is no facile admission of guilt for wrongs done or a too quick labeling of attitudes in negative terms. But it does mean lifting up a part of one’s self and turning it over and over viewing it from many angles and then holding it still as one waits for the movement of God’s spirit in judgment, in honesty and in understanding.⁵

This process that Thurman recommends is very similar to the Prayer of Examen exercise. Both draw one to God and self for authentic reflection. God’s people are encouraged to be concerned about their inner state. Thurman continues,

To examine one’s self in introspection and inner probing may become sheer morbidity, but to examine one’s self in the climate and the mood of prayer, carries with it a kind of lift and positiveness that is at once the antidote to morbidity...Self-examination thanksgiving – humility let us experience them in our quiet time in the presence of God.⁶

⁴ J. Alfred Smith, “African-American Spirituality” (lecture, Fuller Theological Seminary, Pasadena, CA, July 2010).

⁵ Howard Thurman, *Meditations of the Heart* (Boston, MA: Beacon Press, 1981), 18.

⁶ Ibid.

The spiritual disciplines of silence and solitude for some African-American pastoral leaders like Howard Thurman empowered them to walk like Jesus. It also empowered them to love like Jesus and sing like Mary in the magnificat of their hope for freedom and deliverance. Songs were formational and had the capacity to deepen faith in God's deliverance and His impending promises. In his provocative work, *The Spiritual and the Blues: An Interpretation*, James H. Cone argues:

The divinity of Jesus was affirmed unequivocally in the black spirituals. Language about the Father and the Son became two ways of talking about the reality of divine presence in the slave community...Jesus was an experience, a historical presence in motion, liberating and moving the people in freedom. When black slaves encountered his presence, they also met the Father who sent the Son to give his people liberty.⁷

Jesus used the soul-driven slaves' music to convey His love and plans for a people doomed to annihilation. They rose above the winds of oppression and gazed upon the one who called them His beloved. Their faith, their songs and desperate thirsting after Jesus allowed them to incarnate an undeniable transformation. For example, the slave narratives reveal how the old Negro hymns kept a hope and fire burning within them for freedom. The slave pastor preached a liberation Gospel that transformed their faith, hope and living thereby transcending current conditions. The slave pastor devoted himself to the Gospel and the oppressed people. They believed that God valued them. Hence, a new and sacred identity was born within them.

⁷ James H. Cone, *The Spiritual and the Blues: An Interpretation* (Maryknoll, NY: Orbis Books, 1992), 43-44.

Holy Calling versus Career Idolatry

The pastoral vocation has become one of the easiest positions to pursue. Vocations in law enforcement, medicine, science and education when informed by biblical principles are demanding and must have an equivalent spirituality to sustain it. One of the concerns in pastoral vocations is that it has been co-opted from vocational holiness to what Eugene Peterson calls “career idolatry” in his book, *Under the Unpredictable Plant*.⁸ This is evidenced by a watered down spirituality, which lacks modeling and incarnating the Christian life throughout a pastor’s lived experiences. Personal holiness must be embraced and understood as a lifelong process by which a pastor’s heart, mind and body are constantly being conformed to Christ. This is sorely missing among many pastoral leaders today.

In other words, a pastor’s lifestyle reflects godliness in his or her holy vocation when it is not handled as a career. Pastoral leaders do not get a free pass from accountability and need for ongoing discipleship of their hearts. The lack thereof will lead to shipwreck of not only the pastor but very possibly many followers. Peterson contends:

What is essential for pastors is that we focus on our own particular pestilence that stalks at noonday. In our eagerness to be sympathetic to others and meet their needs, to equip them with a spirituality adequate to their discipleship, we must not fail to take with full seriousness our straits, lest when we have saved others we ourselves should be castaways.⁹

⁸ Peterson, *Under the Unpredictable Plant*, 4.

⁹ Ibid.

Why do pastoral leaders have such a difficult time fulfilling their pastoral role? What is the divide or tension between them and their holy vocation? The grave temptation comes after exposure to the great power of the office of a pastorate. The accolades from the crowd, being constantly needed by parishioners, and their praises can be irresistible. The reminder to descend as Christ ascends must be a constant practice. Peterson provides insightful wisdom in sharing why pastoral vocations are desperately lacking in integrity. He says, "Idolatry to which pastoral leaders are conspicuously liable is not personal but vocational, the idolatry of a religious career that we can take charge of and manage. Pastoral leaders want gods that are not gods so we can be gods."¹⁰ Self-examination and reflection is critical when the margin of human error is constant, even for pastoral vocations. In his book *Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope That Matters*, Timothy Keller references idolatry from the biblical text:

The most famous moral code in the world is the Decalogue, the Ten Commandments. The very first commandment is "I am the Lord your God...you shall have no other gods before me" (Exodus 20:3)...The biblical concept of idolatry is an extremely sophisticated idea, integrating intellectual, psychological, social, cultural, and spiritual categories. There are personal idols such as romantic love and family; or money, power, and achievement; or access to particular social circles; or the emotional dependence of others on you; or health, fitness, physical beauty [and religious vocations]. Many look to these things for the hope, meaning, and fulfillment that only God can provide.¹¹

Have pastoral vocations become a god? Have they supplanted God from the throne of His church and replaced it with the pastors who lead their congregations to

¹⁰ Ibid.

¹¹ Keller, *Counterfeit Gods*, xvi.

worship them in their own image and likeness? I think so. Peterson urges pastoral leaders to take another look at their vocations and their work, stating, “It is both possible and common to develop deep personal pieties that coexist alongside vocational idolatries without anyone noticing anything amiss. If the pastor is devout, it is assumed that the work is also devout.”¹² The work then becomes the measuring stick. This is problematic as it only reflects the external activity. The assumption is unwarranted, Peterson argues “...Neither does piety in a pastor guarantee true pastoral work. The pastoral vocation in America is embarrassingly banal. It is banal because it is pursued under the canons of job efficiency and career management.”¹³ No wonder burn out and crash is the result of many pastoral leaders. The stress and strain that comes with how they do ministry is likened to running a high-functioning corporate office and this makes ministry common. “It is banal, Peterson says, because it is reduced to the dimensions of a job description. It is banal because it is an idol – a call from God exchanged for an offer by the devil for work that can be measured and manipulated at the convenience of the worker.”¹⁴ There is a distinctive history of God’s holiness and it is nothing but supernaturally extraordinary. Therefore, Peterson reminds pastoral leaders, “Holiness is not banal. Holiness is blazing.”¹⁵ It is this blazing presence that determines the true church.

¹² Peterson, *Under the Unpredictable Plant*, 5.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

In short, pastoral vocation devoid of truth and authenticity lacks intimacy with God, where truth resides. Saturated by appointments, traveling, multiple outside commitments and administrative duties, the pastorate is reduced to seeking sermons from the Internet instead of having an open heart for God's influence and direction. Many pastors have accepted as their role what Peterson calls a passed-down, emaciated, exhausted spirituality of institutional careerism. Peterson rejects this as pattern as insufficient for God's holy calling on men and women of faith. The pastoral vocation is a call to be grounded, anchored, and saturated in the Spirit and presence of Christ.

It can be safely assumed that the temptation of vocational idolatry for most did not happen instantly as the joy, excitement and delight of God's call initially fueled pastors' fidelity to God and people. How does vocational idolatry creep in? It is not easily recognized when the spiritual disciplines learned from the early years of one's new faith such as Bible study, prayer, fasting, repentance, retreat, serving, stillness and solitude begins to slowly diminish due to heavy demands, overcrowded schedules, misplaced priorities and lack of spiritual boundaries and accountability. Spiritual death is usually slow, but surely once these disciplines cease to fuel our inward fires, the flame becomes a shallow flickering.

Need for Adequate Spirituality for Pastoral Vocations

When assessing the social state of twenty-first century pastors, one discovers staggering and alarming statistics. Many questions emerge from the findings. *The New York Times* reported compelling statistics which revealed the physical, emotional and

relational ramifications of pastoral burnout.¹⁶ It stated, “Members of the clergy now suffer from obesity, hypertension and depression at rates higher than most Americans. In the last decade, their use of antidepressants has risen, while their life expectancy has fallen. Many would change jobs if they could.”¹⁷ In the compelling blog entry, “Staggering Stats On Burnout,” Clayton King sheds light on the sad condition of pastoral demise, reporting 13% of active pastors are divorced, 23% have been fired or pressured to resign at least once in their careers, 25% don’t know where to turn when they have a family or personal conflict or issue, and a myriad of more life challenges ranging from abuse of power, personal issues, parenting troubles, pulpit problems and spousal matters.

Another concern is why Christian transformations are at a standstill in many believers amid the church community including its pastors. Many pastoral leaders have used thousands of hours and insurmountable efforts on becoming a user-friendly church to attract today’s culture instead of discipleship. It was to the extent that their methods have created a slippery slope of secularism. In *I Believe I Will Testify: The Art of African-American Preaching*, Cleophus J. LaRue states:

...Although some congregations seek to retain their longstanding traditional liturgical practices, most are in great flux. Many congregations, especially those influenced by the “seeker churches” movement, have thrown out their traditional liturgical practices in an effort to reach the baby boomers and Generation Xers who have left the church in significant numbers in recent years.¹⁸

¹⁶ Paul Vitello, “Taking a Break from the Lord’s Work,” *New York Times*, August 1, 2010, accessed May 15, 2014, <http://www.nytimes.com/2010/08/02/nyregion/02burnout.html?pagewanted=all>.

¹⁷ Ibid.

¹⁸ Cleophus J. LaRue, *I Believe I Will Testify: The Art of African-American Preaching* (Louisville, KY: Westminster John Knox Press, 2011), 38.

Due to this enculturation and infiltration of secular influences supported by pastoral leaders, the church has lost its spiritual identity and vitality. Hence, a subculture within church culture has been created. Eamonn Anthony Donnelly correctly observes in his writings, “Christian ministry today has been influenced by the values of modern society and the priorities of that society tend to determine how we do ministry.”¹⁹ Donnelly provides examples of how pastors are interested in performing based on results that are clearly measurable. “Theories of management abound in theological circles that speak of the theology of ministry as a task of organization or planning. Churches today wish to participate in the four essential elements of rationalization-efficiency, calculability, predictability and increased control through the use of technology.”²⁰

Enculturation is dangerous and aggressively at work in today’s church with the replacing of conversion with consumerism, transformation with moral formation, sanctification with spiritual compromise, authenticity with having a form of godliness, repentance with tolerance and wholly separate with assimilation. These contrasting compromises have cooled down the fire of holiness. Pastoral vocations must take heed to these subtle intrusions. These are the enemies and threats to the tenets of Christian faith. Such trade-offs have cost the church its vigor, unbending faith, holiness, prophetic memory and righteous stand.

America is bombarded with competitive themes and comparisons of the world. Competition is a counterfeit god in the Western culture. It stands to reason, today’s

¹⁹ Eamonn Anthony Donnelly, *Spiritual Formation as a Task of Pastoral Leadership in a Cross-Cultural Setting* (Pasadena, CA: Fuller Theological Seminary, 2000), 42.

²⁰ Ibid.

media, society and entertainment is inundated with competition content. Hence, there are multiple singing contests, multiple court shows, multiple fashion contests, multiple reality shows ranging from dancing with stars to the first lady and preachers of Los Angeles reality shows. Each is competing for popularity. Once one has tasted the values and payoffs of the dominant culture and assimilated into such culture, anything of sacred meaning is compromised. Pastoral vocations must guard their offices against such trappings.

How we engage our culture is exceedingly critical. If one becomes subject and submits to the dominant culture's idols, fashion, substance and language, the Christian witness is compromised. The light and salt cease to have power. The world then sees a lukewarm witness, not a blazing Christian witness. Sadly, the church in many places is no longer distinct and separate. The church and pastors are drowning in a secular sea bearing an SOS on their boat needing to be rescued with the tides of repentance and renewal.

Before the eschatological tables are turned over again, an ecclesiastical reflection and introspection would serve well for pastoral leaders. The church must measure how far they have come historically since those piercing words of Jesus Christ, "My Father's house shall be called a house of prayer, but you have made it a den of thieves." Who is at fault of the folly we find in houses of faith? Who is in charge of the house of prayer? Who is accountable for how people honor God's Holy places of worship? These questions are on the table and long overdue for a spiritual audit. If judgment is going to start at the house of the Lord first, it stands to reason that the pastoral vocations will most likely be first in line for they are the stewards of the church.

When are pastoral leaders willing to confront truth in relation to 1) lack of knowledge of scripture, 2) lack of spiritual leadership skills, 3) spiritual inexperience, 4) cultural and traditional bondages, 5) lack of compassion and love for God and God's people, 6) loss of zeal for God and the vocational call, and 7) derailment by cliques. Pastoral leaders think that no one sees them, when in fact their spiritual leakage has confounded and confused congregants resulting in spiritual paralysis.

How are unhealthy pastoral vocations detected? When do pastors know their conduct and ethics are in jeopardy? How can one identify an over-enlarged ego and pride-based leadership? How does one measure the spirituality of a pastor? Does one dare inspect pastoral fruit? Peterson holds that the lack of spirituality for pastors is what he calls "higher sins." "Higher sins [are], 'sins of the spirit', [and] are not so easily discerned."²¹ Peterson helps us make a critical assessment that might help pastoral leaders examine themselves: "Diagnosis is difficult. Is this outburst of zeal energetic obedience or human presumption? Is this exuberant confidence holy boldness inspired by the Holy Spirit or a boastful arrogance fed by an anxious ego?"²² Along with the seven sins God hates most is a proud look. Pride breeds arrogance and arrogance breeds the depth of deception.

Simply put, it is not easy to determine. There is more deception in religion than anywhere. The persons most damningly deceived are the pastors...If we [pastoral

²¹ Peterson, *Under the Unpredictable Plant*, 13.

²² Ibid.

leaders] speak the word of God long enough and often enough, it doesn't take a great leap of the imagination to take up the pose of the God who is speaking the word.²³

Further exacerbating the dangerous pose is the faithful applauding that stirs the benefit of power producing more adulation. No wonder pastoral leaders have a difficult time abiding in the presence of the Lord, for there is the one place where they cannot pretend. Such pretense is due to the constant temptation for pastors to appear and act godlike at all times, which is rewarded by their constituency's praise. Unlike other temptations that are related to elements of morality of good behavior, this carries social and physical penalties from social reinforcements. The traditional disclaimers to leadership in general and pastoral vocations in particular are never understated. While God calls men and women daily to his sacred task of leadership, such leaders must adhere to the admonishment of St. James in his warning, "Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness" (James 3:1).

Peterson maintains, "It is necessary that there be leaders, but woe to those who become leaders. On the assumption of leadership – even modest forays into leadership – possibilities for sin that were previously inaccessible immediately present themselves."²⁴ Where does this leave the condition of the church and church members?

It is incumbent upon pastoral vocations to maintain their spiritual health in order for them to produce spiritual fruit called members and to feed them a balanced spiritual

²³ Ibid.

²⁴ Ibid.

diet that allows them to be true witnesses for Christ. In “Spiritual Disciplines, Spiritual Formation and the Restoration of the Soul,” Dallas Willard compellingly observes:

We have a problem today in Evangelical circles. We're not only saved by grace, we're paralyzed by it...Currently there is much interest in spiritual disciplines and the process of spiritual formation. This derives from a sense of our urgent need for mental and emotional health, as well as spiritual depth, and from the simultaneous realization that recent standard practice of American Christianity is not meeting that need.²⁵

Rightly said. We need what Apostle Paul begs from the church in Rome – transformation! What did the first century church do that resulted in radical conversion and transformation? Saul became Paul; Simon became Peter; and those that were passive became bold through the power of the Holy Spirit. So why is the twenty-first century church lacking in Christian transformation? In a revealing poll surveyed by the George Barna Group, what they found was deeply disturbing and alarming: “Many churchgoers and clergy struggle to articulate a basic understanding of spiritual maturity. People aspire to be spiritually mature, but they do not know what it means or how to begin the journey.”²⁶ Not only did this study reveal a grave deficiency in parishioner’s knowledge of discipleship; but it also revealed that, “Some pastors want to guide others on the path to spiritual wholeness, but they often have not clearly defined the goals or the outcomes

²⁵ Dallas Willard, “Spiritual Disciplines, Spiritual Formation and the Restoration of the Soul,” *Journal of Psychology and Theology* 26, no. 1 (Spring, 1998): 101-9.

²⁶ The Barna Group, Ltd., “Many Churchgoers and Faith Leaders Struggle to Define Spiritual Maturity,” Barna Group, May 11, 2009, accessed May 15, 2014, <https://www.barna.org/barna-update/article/12-faithspirituality/264-many-churchgoers-and-faith-leaders-struggle-to-define-spiritual-maturity#.U3VUwfldWSo>.

of that process for themselves first.”²⁷ Consequently, members become spiritually stagnate. Where are the gaps in ministry? How long will God’s people endure ill-equipped to face life as the enemy robs them of their strength and joy? Who is willing to take responsibility and repent? The same study by the Barna Group showed five significant challenges to spiritual growth:

1. Most Christians equate spiritual maturity with following the rules.
2. Most churchgoers are not clear what their church expects in terms of spiritual maturity.
3. Most Christians offer one-dimensional views of personal spiritual maturity.
4. Most pastors struggle with feeling the relevance as well as articulating a specific set of objectives for spirituality, often favoring activities over attitudes.
5. Pastors are surprisingly vague about the biblical references they use to chart spiritual maturity for people.²⁸

What contributed to this decrease and decline in spiritual growth? When did church formation begin to erode? What caused the soul of the inner pastoral leader to lose its vitality?

Historically, the early church was inundated with defending doctrines such as the divinity and the return of Jesus Christ. Thus, little or minimum attention was given to the direct formation and praxis of the individual lives. This had an overwhelming domino effect. In his article, “The Rise, Frustration and Revival of Evangelical Spiritual Resourcement,” Chris Armstrong discusses two decades of radical change and barrier-crossing within evangelicalism. He contends:

²⁷ Ibid.

²⁸ Ibid.

This was due to their deep hungering and thirsting for genuine spiritual experience. They were prepared to risk their rigid, narrow biblicalism and constrictive intellectual boundaries of their fundamentalist roots. They pursued a deeper wisdom to discover what actually forms Christians into true disciples and Christ-likeness.²⁹

Once you have tasted of the heavenly gift, your soul cannot be satisfied with anything else, which does not feed the spirit. God created humans to desire him more and more. He designed His creation to be filled by His divine space within humankind to be formed in Him. In his article “What Are Christian Spirituality and Spiritual Formation?,” Glenn E. Myers describes the concept of spiritual formation and why we need it according to Augustine theology:

Left to ourselves, desire turns inward on our own pleasure and lust, as Augustine experienced for years. In his opinion, the solution, however, was not to destroy inner desire but to transform it. Created in God’s image, we are made to desire – to reach outside of ourselves toward the “other” – both God and other people.³⁰

This is counterintuitive to our flesh and poses a radical stance. Whatever God’s people are drawn to, passionate about, and pursue is indicative to their wholeness and formation in Christ.

The heart of humankind must open to God in order to experience spiritual desire and true transformation. In *African-American Preaching: The Contribution of Dr. Gardner C. Taylor*, Gerald Lamont Thomas describes Thurman’s pastoral preaching as

²⁹ Chris Armstrong, “The Rise, Frustration, and Revival of Evangelical Spiritual Resourcement,” *Journal of Spiritual Formation and Soul Care* 2, no. 1 (Spring, 2009): 113-21.

³⁰ Glenn E. Myers, “What Are Christian Spirituality and Spiritual Formation?,” accessed May 15, 2014, <http://restorationmn.publishpath.com/Websites/restorationmn/Images/What%20is%20Christian%20Spirituality.pdf>.

caring. Thomas says, “The caring motif became a communicated trademark of the preaching style of Thurman. It enabled him to share his perspective on truth and religion so that those who heard him might readily opt for the transformed life.”³¹ On the contrary, bitter pastoral leaders wound God’s sheep. Their internal pain needs to be processed. There is absolutely no room for the pulpit to be used to spew one’s masked brokenness. Jesus modeled the type of love and care which pastoral leaders should lead with. If this love is not true to themselves, they will find difficulty in emulating this pattern. One must be mentored in this area before one can give to others.

Historically, how did church leaders experience spirituality and spiritual formation? Are pastors’ Christian walks congruent with the gospel they preach about? How sustainable is the transformation of Christian converts today in light of these aforementioned questions? In her work, “Spiritual Formation: An Inward Journey,” Gail O’Neil offers candid observations to this declining dilemma. She writes, “For a variety of reasons, the gap between believer and behavior is widening amongst professed Christians. There can be little difference found between pagans and professed Christians in this country as far as values, ethics, views on materialism, and morality when surveyed by Barna and others.”³² Truly the church is suspect to so many watching, mainly the world. The gospel is circumvented by contradictory lifestyles of church leaders and congregants.

³¹ Gerald Lamont Thomas, *African-American Preaching: The Contribution of Dr. Gardner C. Taylor* (New York: NY: Peter Lang Publishing, 2004), 53.

³² Gale O’Neil, “Spiritual Formation: An Inward Journey” (D.Min. diss., Western Conservative Baptist Seminary, 1994), 141.

Sadly, many have left the church, and many will not enter the church due to this widespread hypocrisy of Christian witness. Armstrong interviewed four well-known leaders in Christian spirituality: James Houston, Eugene Petersen, Dallas Willard and Richard Foster. Each offered compelling insights on Christian renewal. Armstrong shares:

Each spoke of both the historical rise and current stagnation of this impulse toward traditional spirituality...each discovered what they were looking for in the historical spiritual traditions of the Christian faith. Each one began to eagerly teach that spiritual resources of the past are a much needed medicine, potent to heal us from a serious disease...Gordon Conwell historian Richard Lovelace labeled, “the sanctification gap.”³³

In each of their reflections, there is a mutual implication of the failure of American evangelicals to mature spiritually. Perhaps opting out of pure biblical truths for alternative teaching programs contributes to this stalemate. Where did the church make its moral and spiritual dive?

History of Christian Spirituality and Spiritual Formation

Spiritual renewal is the lost tower in the life of the twenty-first century church and in pastoral vocations in particular. It is this daunting reality that propels this exploration into the origins of Christian spirituality in order to resurrect (or rediscover) this buried virtue. Noteworthy to mention, the life of the condition of the church has not gone without commentary. There is serious table talk emerging within evangelical circles in recent decades because of what Dallas Willard calls “a pervasive felt need – felt on the

³³ Armstrong, “The Rise, Frustration and Revival of Evangelical Spiritual Resourcement,” 113-121.

part of many people within the laity as well as within the clergy.”³⁴ The dullness of our Christian experiences is weighing heavily upon Christians desiring for “something more” than the programs, meetings, group and individual activities. When did these felt needs begin surrounding our shallow spirituality?

In *Exploring Christian Spirituality*, Kenneth J. Collins argues that the term spirituality has a relatively short history. He feels that people are faced with a problem of “translation” when they attempt to explore how spirituality was viewed in different periods of Christian history. He further suggests that asking the right types of questions is key to exploring this history. If people look back merely over the last hundred years, it soon becomes apparent that “spirituality” is not simply coterminous with older concepts such as “spiritual theology” or “ascetical-mystical theology.” He contends if people extend their exploration further into the past, they will soon realize that defined concepts of any kind of “the spiritual life” have a limited history. Translation, therefore, is not merely a question of looking for terminology equivalent to “spirituality” in different ages. He further holds that the word, “spirituality” seeks to express the conscious human response to God that is both personal and ecclesial. In short, it is “life in the Spirit.”³⁵ What then has really been recovered by those who have found sustenance in historical Christian spirituality? Armstrong records both Willard and Peterson’s contrasting perspective:

Willard offers this theological definition of the term spiritual disciplines: “doing what we can do with our body, our mind, our spirit to receive from God power or

³⁴ Willard, “Spiritual Formation.”

³⁵ Collins, *Exploring Christian Spirituality*, 24.

ability to do what we cannot do by human efforts.” Peterson offers a different slant, less focused on activities that we do or perform: “There’s a certain learned passivity about the spiritual life that is hard to program and hard to make popular.”³⁶

The dryness of many Christians can be attributed to an obscure perception of the definition and practical understanding of discipleship. Much of what can be seen in churches is a resistance to live holy. Members worship their pastors more than God. Pastors manipulate leadership to keep the status quo of their lifestyles. Some pastors are even competing with other pastors. Christians run amok in worldly behavior and lifestyles lacking sacredness and respect for God or the house of the Lord. Through ignorance, they avoid the discipleship of their hearts, thereby not giving witness to the light of God in Christ. Willard rightly argues, “Discipleship has been gravely understated and misunderstood in the transformational efforts of our walk. So discipleship was marginalized to something that was a special function at best...Discipleship came to mean some type of ‘social action.’”³⁷ The church has garnered many social happenings in the body that resemble much of the world’s fuzzy and cozy assemblies. He continues, “Discipleship in the sense spelled out clearly, through the word and deed, in the New Testament was moved out of the center of the Christian life.”³⁸ What have we replaced or masked for true discipleship? The lack of discipleship

³⁶ Armstrong, “The Rise, Frustration, and Revival of Evangelical Spiritual Resourcement,” 113-121.

³⁷ Willard, “Spiritual Formation.”

³⁸ Ibid.

is troubling as it poses a non-threat to people insisting on maintaining worldly arousing.

Willard asserts,

The subsequent rise of talk about spiritual formation occurred because of the felt (though often unarticulated) need to find something deeper: something that actually lead to the transformation of life, that actually moved people in the direction of “the good tree,” that looked into the tangled depths of the heart and said, “there must be a way to do something about that.”³⁹

In theological proficiency, Willard and others challenge the church to walk in spiritual transformation in the image of God through the principles of spiritual formation. They compel those of the clergy to walk circumspectly according to what the Lord has called them. The priesthood as a whole is in need of a reformation of truth and integrity. According to his article on *Spiritual Formation*, Willard asserts, “Spiritual formation in the tradition of Jesus Christ is the process of transformation of the inmost dimension of the human being, the heart, which is the same as the spirit or will.”⁴⁰ How does one take his or her body into the places Jesus went so as to fellowship with His Father? Jesus loved solitude. How does one take his or her body into solitude to be with the Heavenly Father?

Jesus enjoyed silence from the crowds of life. How does one discipline him or herself to silence in a noised and demonstrative culture. Jesus valued prayer daily and throughout the day. When and where does one see him or herself as His disciples pull away for prayer? Jesus, from a very young age of twelve, sat before teachers for study and questions. He continued that tradition in His adult life, teaching the word of God in

³⁹ Ibid.

⁴⁰ Ibid.

synagogues and temples. He was certainly deliberate about his relationship with His Father. Christians also have to plan and schedule their lives around this goal of cultivating their formation in Him. In an interview, Willard affirms his insight in terms of how spiritual formation in Christ is done. He shares that vision, intention and method, in that order, are critical components to cultivating formation, “We have to find the ways of taking our body into solitude and silence, into service, as well as into worship, into prayer, as well as into study; and we have to plan our lives around this objective of fulfilling the vision that our intention has set before us.”⁴¹ Nothing just falls into place, and surely our spiritual growth and formation in Christ does not. He continues,

In this way we succeed, as Paul says in Romans 6:13, in “yielding ourselves unto God as those that are alive from the dead, and our members as instruments of righteousness unto God.” It can be done.⁴²

No matter how rough an individual’s life or walk has been, this formation can be theirs and not only theirs, but they in turn can give that to other people as a gift in the fellowship of Christ. The “inner man” within us has always been purposed to be a unique species of a human being (Eph. 2:15). Spiritual disciplines do not guarantee perfection in believers’ lives. However, they serve to draw them close to the One who is perfect in every way, thereby forming them after Him. In the same way, they can work perfection in their character, as the writer of Philippians exhorts, “...be blameless and innocent,

⁴¹ John Piippo, “Spiritual Formation and the Reversal of Romans 7: 19,” *John Piippo: Theological/philosophical/cultural/spiritual thoughts about God and the Real Jesus* (blog), November 1, 2011, accessed May 15, 2014, <http://www.johnpiippo.com/2011/11/spiritual-formation-and-reversal-of.html>.

⁴² Ibid.

children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world” (Phil. 2:15 NRSV).

Only through God’s word can we be transformed through faith. As the believers consistently hear and believe the word, their ability to appropriate that word for Christian living effects change. Light has come into their lives, and change is eminent. This is the daily goal for every believer to be able to shine the light of Christ in such a way that others would seek to know Him and desire Him. When the Lord is lifted up in human life, the Holy Spirit uses that witness to draw all people unto the Father. “When I am lifted up from the earth,” Jesus Christ declares, “I...will draw all people to myself” (John 12:32). The task is not less than this. In his book, *Spiritual Formation: Following the Movements of the Spirit*, Henri Nouwen maintains:

To live spiritually, we seek to breathe with the Spirit’s rhythm and move in a Godward direction on the long walk of faith. The process involves becoming aware, naming the condition, and following the subtle movements of the Spirit in our hearts and in our lives. Spiritual formation presents opportunities to enter into the center of our heart and become familiar with the complexities of our own inner life.⁴³

The spiritual life is one that requires consistent intentionality and progression toward Christ. One cannot grow their spiritual life through non-activity or passive postures. Though human works cannot bring salvation, spiritual disciplines serve to aid in maintaining connectedness to God in one’s daily life. The doorway to condescend from head to heart is the path and heart of spiritual formation. Nouwen says that way includes contrast such as, “major movements are from opaqueness to transparency, from illusion

⁴³ Henri J. M. Nouwen, *Spiritual Formation: Following the Movements of the Spirit* (New York, NY: HarperCollins Publishers, 2010), VII-IX.

to prayer, from sorrow to joy, from resentment to gratitude, from fear to love, from exclusion to inclusion, and from denying to befriending death.”⁴⁴ This is the way of Christ in which ourselves are hidden and driven to Him daily.

Conclusion

This section has examined various cultural, traditional and spiritual traditions centered on spiritual renewal and formation in the twenty-first century pastoral vocation. In addition, it explored the life of pastoral vocations, their spirituality, their daily challenges, temptations, vices and pitfalls. It also offered a close look at the history of spirituality and spiritual formation.

This section argued that there is a need for adequate spirituality for pastoral vocations in order to support the good health of pastoral leaders and the church to incarnate God’s holiness. Citing the alarming statistics that surround burnt out pastors and their personal lives (including divorce, addiction, financial problems and more), such examples show what results can come from walking alone without proper accountability and training in the pastoral vocation.

⁴⁴ Ibid.

CHAPTER FIVE

THEORETICAL FOUNDATION

The biblical, historical and theological foundations have provided a rich context for substantiating the theology behind this project's theme: Spiritual Formation: Exploring Spiritual Renewal for Pastoral Leaders in an Alternative Community. Together, the collective research thus far has facilitated a better understanding of this project's subject matter as it relates to each foundation. As part of this doctoral project, pastoral leaders have participated in an alternative community engaging in 1) reading and reflections, 2) weekly journaling projects, 3) weekly group feedback, 4) spiritual disciplines and 5) a one-day retreat. These activities highlight the steps that benefit Christian formation and were critical to the successful implementation of this project.

The biblical foundations that support the theme of this project are found in Exodus 33:18-23 and Luke 4:16-30. Demonstrating the parallels of deliverance, justice, salvation and spiritual renewal, Moses and Jesus represent a timeless prophetic model for pastoral leaders. Both projected an insatiable love for God and resistance to fulfill their task at hand without the presence of God.

The following examples illustrate the biblical parallels and the syntax referred to in the foregoing. Moses left the comforts of the palace, prominence, power and position to help deliver God's people from bondage of slavery and restore their spiritual heritage promised to their forefathers Abraham, Isaac and Jacob. Jesus Christ left his home in

glory to identify with the disenfranchisement of God's people. Scripture proclaims He took the form of a servant to be in the very nature of God. He did not count it as equal with God or as something to be used to his own advantage; rather He made Himself nothing by taking the nature of a servant; being made in human likeness and being found in the appearance of a man. He humbled Himself and became obedient, even to death on a cross (Phil. 2:7).

Both Moses and Jesus were commissioned by God to speak the truth of power during their reign. They both modeled for the rest of humanity how to value every human being including women and children no matter their race or class. God's spirit was faithfully with them as they proclaimed His prophetic word and manifested His miracles. The spirit of the Lord empowered, infused, and set ablaze their prophetic mission. Transformation happens as a result of the believer submitting their life and heart to the work of the Holy Spirit. For the purposes of this project of exploring spiritual renewal for pastoral leaders, the Holy Spirit is the primary agent.

This project required actions and evaluations that took place in an alternative community within the contextual walls of Acts Community Bible Church. The small group consisted of the pastoral leaders from Acts Community Bible Church and additional pastors from other churches to form a collaborative partnership. The objective of this chapter is to communicate the ministry practice and other disciplines in support of the implementation of the doctoral project. A working definition of spiritual formation will set the focus for the small group collaborative.

Spiritual Formation

Spiritual formation is a community-centered discipline designed to facilitate Christians in the knowledge of God, one's true self (dual knowledge) and living authentically before God. Its primary concentration is the inner work of the Holy Spirit in the life of the pastoral leader. The heart of forgiveness, restoration, love and attending to unresolved grief work are some major areas. Spiritual formation discerns the movement of the heart that joins one with God and neighbor. By exploring and developing the authentic self through concentrating on the quality of one's emotions, will and understanding, spiritual growth can be measured. Unique to this project are five pillars that undergird the spiritual formation process as aids to mend the soul during this sanctification process: 1) prayer, 2) the word of God, 3) spiritual practices, 4) grief work and 5) spiritual mentoring.

Spiritual Formation in Prayer

Prayer is an act of surrender into the sacred entrance and access to God's Holy presence. Prayer in all of its many forms (traditional, contemplative, meditative, centering and extemporaneous) has long faced off with the daily weapons of distractions. We have been kept from prayer, detoured by little dutiful disguises of importance. Prayer is the illicit warfare against Satan because he does not want the believer to ever discover the power of prayer, so he uses distractions such as: 1) noise, 2) lust, 3) hiding, 4) disobedience, 5) sin, 6) fear, 7) ambition, 8) arrogance, 9) brokenness and 10) anger. When God wanted to talk with Adam, he called out, "Where art thou?" He was hiding in

the garden, hiding because of sin as a result of disobedience and rebellion driven by self-will. For Eve, it was self-deception. A subtle voice of distraction deceived them both, causing them to reject the affection of God. Regarding capturing the heart of God over our many distractions, Richard J. Foster in his book *Prayer: Finding the Heart's True Home* asserts,

Today the heart of God is an open wound of love. He aches over our distance and preoccupation. He mourns that we do not draw near to him. He grieves that we have forgotten him. He weeps over our obsession with muchness and manyness. He longs for our presence.¹

This book is poignant and speaks to what bull-guards the door preventing transformation and renewal in God's people through prayer. These subtle and not-so-subtle acts entrap, paralyze, and shame us while becoming stumbling blocks and hindrances to our inner spiritual growth. Instead of reaching out and upward to the God of our salvation, many choose to settle for the life in the fall.

In *Conversations with God*, James Melvin Washington chronicles a prayer anthology of two centuries of African-American foremothers and fathers. He argues these prayers carried them over the mountains of slavery and through the viscous valleys of segregation. His book is critical to this project as it provides a robust historical foray of a people's commitment to the discipline and devotion of prayer. Further, its pages are full of legends and trailblazers, such as Richard Allen to Martin Luther King, Jr., Phyllis Wheatley and Sojourner Truth, all who collectively and individually changed the face of African spirituality thanks to their contributions. Washington embraces the mantle of

¹ Richard J. Foster, *Prayer: Finding the Heart's True Home* (New York, NY: HarperCollins Publishers, 1992), 1.

uncovering the deep richness of these powerful and emotional prayers from a determined, yet degraded people. He recovered the spiritual disciplines that sustained his people through treacherous times of Jim Crow and Janet Crowism. Washington asserts:

Prayer is an attempt to count the stars of our souls under its sacred canopy, an oratory of hope echoes the vast but immediate distances between who we are and who we want to be. This peculiar trek sentences its devotees to an arduous discipline. Prayer demands focus and obedience, as well as intimacy and faithful nurture. A certain civility is inherent in this transaction. Its requirements are both communal and individual.²

Washington is convinced that by recovering spiritual disciplines that spiritual renewal for God's people is eminent. This conviction of the value and veracity of prayer will be foundational in this project to the participants of its constituents.

The author of *Falling in Love with God: Reflections on Prayer*, J. Alfred Smith maintains Christians should be people of prayer. Prayer is an necessary enterprise and Smith provides description and tone as to how prayer should be experienced:

Prayer should never be dull and boring. Prayer that is dull and boring is a ritual and routine motivated by oughtness and obligation more than the sheer joy of talking to God whom we love with all our heart, mind, soul, and strength. A real infidelity in our love affair with God is when we do not have time enough to really enjoy God's presence, so that prayer time with God is always too short.³

Both Smith and Washington stand in agreement that establishing intimacy with God through spiritual disciplines have been fundamental to Africans and African-Americans over the centuries. Without these disciplines, many of the African-American

² James Melvin Washington, *Conversations with God* (New York, NY: HarperPerennial, 1994), 24.

³ J. Alfred Smith and Colleen Birchett, *Falling in Love with God: Reflections On Prayer* (Chicago, IL: Urban Ministries Inc., 1997), 36.

churches and pastoral leaders have lost their power source and connectedness to the God of their weary years. Smith continues, “True prayer is more than words uttered. True prayer is exciting time spent in God’s presence. Can you sense God’s presence as you worship or as you sit alone in the stillness of pensive meditation?”⁴

Moreover, African spirituality included prayer, preaching, songs, dancing, art, and sitting and tarrying with God. This has been the spiritual bonding agent in their deliverance and formation. Those disciplines also aided in their faith, hope and witness. Smith further asserts:

Resources for the survival of persons of ebony hue have not been as available as they have been for persons who trace their lineage back to the Mayflower. Those who date their genesis on American soil back to the slave ship of 1619 and those who survived the ugly middle passage as well as the demonic passages of slavery and segregation have found through their sole resource of prayer that they knew no other help but God.”⁵

We have come a long way and yet have so much further to go in our own spiritual liberation and it will take the vehicle of prayer to lead the way.

Spiritual Formation: Spirituality, Theology and Social Change

It was the disciplines of prayer and pious living that strengthened the African spirituality in the midst of slavery and severe persecution. Africans and African-American slaves trusted God deeply and served Him faithfully.

⁴ Ibid.

⁵ Smith, *No Other Help I Know*, X.

In *Meditative Prayer: Entering God's Presence*, Richard Peace teaches about seven methods of historical forms of prayers. Three of them were utilized in this doctoral project: 1) Centering Prayer, 2) Prayer of Examen and 3) Meditative Prayer. These prayers are designed to cultivate intimacy with God, enhance our self-awareness, and bring us into reflection of the beloved. Peace maintains that prayer is not the means to the end, but God is the end. This has long been misconceived on a very basic level. Peace teaches,

. . . Prayer is the word we use for the ways we open ourselves to the living God. The problem in prayer is not with God; it is with us. Prayer is not a matter of waking up God or making God pay attention to us. God is always with us, in us, around us, under us, over us. God's presence pervades the universe.⁶

The researcher supports this stand and believes there is great pressure when it comes to the enterprise of prayer – that is, the way we pray, how deep we are, words used in prayer, where we pray, how long we pray, and who hears us pray. Prayer must be kept simple.

Spiritual Formation: In Community

Since spiritual formation is a community-centered discipline designed to facilitate believers in the knowledge of God and their true self and living authentically before God, community plays a big role in this process. In *Hidden Wholeness: The Journey Toward An Undivided Life: Welcoming the Soul and Weaving Community in a Wounded World*,

⁶ Richard Peace, *Meditative Prayer: Entering God's Presence* (Colorado Springs, CO: Navpress Publishers), 11.

Parker J. Palmer offers his take on community, “In a circle of trust, we practice the paradox of ‘being alone together’, of being present to one another as a ‘community of solitudes.’ Those phrases sound like contradictions because we think of solitude and community as an either or.”⁷ Palmer is absolutely correct in his assessment of our pseudo-community where we are hard pressed to maintain our autonomy, refusing to open to others. We are often denying the very essence of community, even though Christ modeled it perfectly when he taught the disciples to wash one another’s feet. In order to be in true Christian community, it requires a certain level of vulnerability and transparency. It is our consumerism mentality that allows us to pick and choose who we will be in authentic community with.

Palmer shows explicitly that solitude and community when understood are deeply joined together. To decide on one or the other causes a divide. This “divide” is not supportive in our walk as disciples of Christ in the community of the ecclesial. Parker continues, “[When we] act as if we can get along with only one or the other, we put ourselves in spiritual peril...” The theologian Dietrich Bonhoeffer warned us about this risk in his classic *Life Together*: “Let [the person] who cannot be alone beware of community. Let [the person] who is not in community beware of being alone.”⁸ These are the misnomers that weaken the body of believers, robbing them from the virtues of community.

⁷ Parker J. Palmer, *Hidden Wholeness: The Journey Toward An Undivided Life: Welcoming the Soul and Weaving Community in a Wounded World* (San Francisco, CA: Jossey Bass, 2008), 55.

⁸ Ibid.

Spiritual Formation: Psychology and Meditation

In her article, *This Is Your Brain on Meditation: The Science On Why You Should Meditate Every Day*, Rebecca Gladding explains the science of how meditation is transformative and beneficial to the body, mind and spirit:

Lateral prefrontal cortex: the part of the brain that allows you to look at things from a more rational, logical and balanced perspective. . . we call it the Assessment Center. It is involved in modulating emotional responses (originating from the fear center or other parts of the brain), overriding automatic behaviors/habits and decreasing the brain's tendency to take things personally (by modulating the Me Center of the brain).⁹

A meditative mind will help us fulfill the great command to love God with all of our heart, soul and mind. Thus, this is in line with the holy writ "For god has not given us the spirit of fear, but of love, power and of a sound mind" (2nd Timothy 1:7).

Throughout the centuries, suspicion has plagued many Christians and non-Christians as it relates to the demonic implications of meditation. This fear is not rooted in truth. If the demonic is not the scare tactic at work, then the tradition of the church usually hinders embracing such practice.

In his article, *Protestant Barriers to Contemplative Prayer*, J. David Muyskens addresses common arguments and fears raised regarding the practice of meditative prayer in his writing:

. . . We all tend to be suspicious of anything different than our usual experience... This suspicion keeps us from following heretical ideas and destructive practices.

⁹ Rebecca Gladding, "This Is Your Brain on Meditation: The Science On Why You Should Meditate Every Day" in *Use Your Mind to Change Your Brain* by *Psychology Today*, May 22, 2013, accessed December 18, 2014, <http://www.psychologytoday.com/blog/use-your-mind-change-your-brain/201305/is-your-brain-meditation>.

But it also can cut us off from some fountains of living water. So we miss the contemplative part of the Christian tradition. As it is restored to the practices of devotion for Protestants and [Evangelicals, Charismatic's, etc.], I discover the rich communion with God that is possible by the work of the Spirit¹⁰

In the Psalter, silence and stillness is invited by God for those that are weary, broken, and have a thirsty soul (Psalms 46:10, Psalms 42:1, Isaiah 30:15). For one to discover the rich value of spiritual silence with God, Muyskens maintains, "God is beyond but also near, transcendent and immanent. Seen not only with telescopic vision but also in the microscopic view of deep intimacy."¹¹ The vastness of God is literally incomprehensible, yet in His love, He reveals himself to our longing to be with Him. He continues, "God is the Source beyond my imagining and also the Lover who is immediately present. . . So when I am centered, I open the eyes of my heart to perceive God's presence, transcendent in glory and present here and now."¹² We are safe in silence with God, the lover of our souls.

In *How to be An Adult (A Handbook on Psychological and Spiritual Integration)*, psychologist David Richo argues, "We are all born with inalienable basic needs for love, safety, acceptance, freedom, attention, validation of our feelings and physical holding.

¹⁰ J. David Muyskens, "Protestant Barriers to Contemplative Prayer," *Contemplative Outreach* (blog), accessed May 8, 2014, <http://www.contemplativeoutreach.org/article/protestant-barriers-contemplative-prayer>.

¹¹ J. David Muyskens, *Forty Days To A Closer Walk With God: The Practice of Centering Prayer* (Nashville, TN: Upper Room Books, 2006), 13.

¹² Ibid.

Healthy identity is based on the fulfillment of these needs...The origin of our identity is love.”¹³

Significant to this reality is the psychological consequences that pastoral leaders sometimes face in their vocation when healthy development has been negatively affected. All too common in pastoral leaders, inalienable emotional needs have been unmet from childhood experiences. When this is the case, this dynamic plays out from adolescence through adulthood until they begin to do the necessary inner work in order to become whole. Absent this inner work, behavior can be manifested in acts of manipulation, control, seduction, idolatry, obsessing and possessing, distorted views of love, affection and commitment.

These become the catalyst that infects other relationships crucial to the survival of the pastorate, family and church. Thus it is critical for pastoral leaders to become self-aware of their development and formational assets and weaknesses before accepting the call to lead people, and especially God's precious lambs. In Richo's work, an integrated spirituality that ministers to the spiritual, psychological, emotional and physical personhood can be pursued. Those things that were not met in childhood (i.e., paternal love, acceptance, affirmation, holding and celebration of life) and still sought after in adulthood must go through a process of mourning and grief work to bring wholeness to that particular person. Otherwise, their life and correct view of it will be distorted.

¹³ David Richo, *How to be An Adult (A Handbook on Psychological and Spiritual Integration)* (Mahwah, NJ: Paulist Press, 1991), 11.

Spiritual Formation and Pastoral Counseling

In *Recalling Our Own Stories*, Edward P. Wimberly discusses strategic ways that pastoral leaders and caregivers can be spiritually renewed. He reaches back to early practices of the Judeo-Christian tradition referred to as “the call”. This process assists in connecting with their original motivation for accepting their call.

Wimberly suggests, “It was our first awareness that a form of ministry would be our life’s work.”¹⁴ Revisiting this truth helps to stay on the divine track and not get off the spiritual yellow brick road as so many have done through abuse of power, aggrandizements, substance abuse, idolatry, adultery, self-promotion and other trappings. Wimberly firmly recommends, “Spiritual renewal is greatly enhanced when it is done with others present.”¹⁵ The comfort of knowing you are not the only pastor that Satan has ferociously tried to knock down can be empowering instead of shaming. This kind of community is so critical for the pastoral leader.

Wimberly asserts, “Reviewing our call in a community of caring people, especially a community of colleagues, has much significance. Time out with colleagues, as in a retreat from the daily routines of ministry, enhances the quality of spiritual renewal.”¹⁶ Surely this paradigm in the accompaniment of colleagues allows us to see we are not alone. What good news this provides. True healing, restoration and liberation can

¹⁴ Edward P. Wimberly, *Recalling Our Stories* (San Francisco CA: Jossey-Bass, 1997), 3.

¹⁵ Ibid.

¹⁶ Ibid., 4.

be realized when we feel less vulnerable and isolated. Such work was instrumental in this doctoral project as it helped to measure the renewal and revitalization aspect.

Through this process, we are safe. “Renewing our motivation by reconnecting to our original call allows us to visualize again how God has decisively acted in our lives at crucial junctures.”¹⁷ How many times have we taken the time to recall the day, the hour, the second God tapped us on our busy shoulders and declared His calling upon us? How often do we go back that far to remember the fire, zeal and the steadfast promise of our oath and fidelity to the sacred call. One can appreciate being able to take a new look and perhaps gain a renewed perspective of the call. Embodied in this work are compelling individual and group exercises to start the pastoral leader on a healthy journey to self-awareness, self-discovery and reconnecting to their original call.

Spiritual Formation: Christian Spirituality versus Secular Spirituality

In the conversation of spiritual formation and spirituality, there is much ongoing debate amongst theologians concerning their foundation. In his article, “Spiritual Formation: What It Is, and How It Is Done,” Dallas Willard believes the origin of spiritual formation unmistakably is rooted in Jesus Christ. In Christ, he argues,

Spiritual formation is the process of transformation of the inmost dimension of the human being, the heart, which is the same as the spirit or will. It is being formed

¹⁷ Ibid.

(really, transformed) in such a way that its natural expression comes to be the deeds of Christ done in the power of Christ. It is most spelled out in II Peter 1:4-7.¹⁸

Of note, this theological perspective of spiritual formation is found throughout scripture from the Old to the New Testament – in the wisdom literature, epistles, Johannine Theology and Pauline Theology (Proverbs 4:20-24, Romans 12:1-2, Mark 7:15, 20-23, Luke 6:43-44, 1st Corinthians 13, II Peter 1:22-23). Embedded in these passages is an inward, upward and outward dynamic of the human process of spiritual transformation. Important to note, these scriptures project a passive and an active element that facilitates spiritual transformation in the life of the believer. On one hand, there are steps the believer takes and, on the other hand, there are graces that God bestows on the work of transformation.

Another important perspective to note is the secular spirituality that is gaining momentum universally and also among many of the millenniums. This secular spirituality attempts to argue its normalcy to Christian spirituality, thereby purposing to diminish the efficacy of the Cross. Satan often presents a counterfeit version of what God and only God offers through Christ Jesus. The prophetic voice must insist that a spirituality absent from the cross, repentance and Christ's blood is impotent. Willard continues,

But on their own they're dead spiritually. They're cut off from the source of spiritual life. Yet what we are seeing and what we will continue to see is an

¹⁸ Dallas Willard, "Spiritual Formation: What it is, and How it is Done," accessed May 9, 2014, <http://www.dwillard.org/articles/artview.asp?artID=58>. II Peter 1:4-7: "Now since you have become partakers of the divine nature," the writer says, "applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness; and in your godliness, brotherly kindness, and in your brotherly kindness, love."

attempt to take the merely human, dead in trespasses and sins, and make that into “spirituality”, framing it culturally, artistically, and in other ways.¹⁹

Willard’s caution and observation is appropriately strong and warranted. In light of the growing hunger for spiritual depth, the gospel is being compromised. Pastoral leaders cannot afford not to address this subtle infiltration of baseless spirituality in our ministries.

Spiritual Formation: Consumerism in the Ecclesial

In *Renovation of the Church: What Happens When a Seeker Church Discovers Spiritual Formation*, Kent Carlson and Mike Leuken provide a compelling critique on their church using their own life experiences as pastors. Carlson makes an important assessment after reflecting critically on the past several decades of church life concluding it has been the church growth movement that have placed premium on numbers and outward success. This is troubling for the twenty-first century pastor and church and Carlson argues,

The results has been, in our estimation, a church culture that has not taken seriously enough the command of Christ to build disciples...we cannot seek to attract people to our churches by all the religious benefits we offer and then be surprised when they become people whose lives are oriented around consuming as opposed to giving ourselves away.²⁰

¹⁹ Willard, “Spiritual Formation.”

²⁰ Kent Carlson and Mike Leuken, *Renovation of the Church: What Happens When a Seeker Church Discovers Spiritual Formation* (Downers Grove, IL: InterVarsity Press, 2011), 185.

Carlson hits the nail on the head with regard to our consumerism culture. This has crept not only into the church, our youth, but also from our pastoral leaders lips. Carlson, also adds, “Helping people in this messy, complicated and inefficient process of spiritual formation ought to occupy our most creative and strategic thinking,”²¹ according to Carlson. He suggests that pastoral leaders should have a focus on formation and not consumerism. If this is not the primary task, then what is? Journeying with people in order to make disciples of Christ is the ultimate call. What are we thinking about when it comes to God and God’s people?

Suspensions to Spiritual Formation

In *Sanctification in a New Key: Relieving Evangelical Anxieties Over Spiritual Formation*, Steve Porter addresses popular suspicions that arise in people not familiar with the concept of spiritual formation.²² These suspicions emerge for several reasons ranging from claims of: spiritual formation perhaps being a passing fad inspired by sociological thought or it is too close to the mystical life rooted in Catholicism or Eastern religion. Additionally, appearance of trusting in a process versus simply obeying the word, spiritual formation appearing to be works over faith and, lastly, it’s too personally

²¹ Ibid.

²² Steve Porter, “Sanctification in a New Key: Relieving Evangelical Anxieties Over Spiritual Formation,” *Journal for Spiritual Formation and Soul Care* 1, no. 2, (2008): 129-148, accessed September 1, 2014, <http://www.google.com/search?client=safari&rls=en&q=Steve+Porter+in+his+article+Sanctification+in+a+New+Key:+Relieving+Evangelical+Anxieties+Over+Spiritual+Formation&ie=UTF-8&oe=UTF-8>.

centered. This opposing voice to spiritual formation is important because we as Christian leaders need to be able to defend it by scripture.

Theological Anthropology

The human enterprise has raised many inquiries of its purpose and plans. Men and women of all walks of life, race, gender and sociological status find themselves with this daunting question: Who am I? Why am I here? And for what purpose do I exist? In his provocative work, *Being Human: Race, Culture and Religion*, Dwight Hopkins asserts, “Theological anthropology interrogates what people are created and called to be and do.”²³ This unsettling question often finds people on a lifetime pursuit of meaning and a journey for happiness. The absence of a spiritual understanding of self can rob the human life of true substance and intent. It is in every human’s interest to connect with the transcendent monotheistic God in order to obtain these answers. Hopkins maintains, “What is a human being from a healthy spiritual perspective? Particularly for Christians, the question persists in this fashion: If Jesus symbolizes humanity’s embodiment of divine spirit and material flesh, then how does that confluence implicate an individual’s interaction with transcendent reality?”²⁴ This researcher agrees with Hopkins, who doubts that an accurate response can be made or a constructive theological anthropology can be achieved until the notions of culture, selves/self, and race are considered. Moreover,

²³ Dwight N. Hopkins, *Being Human: Race, Culture and Religion* (Minneapolis, MN: Fortress Press, 2005), 162.

²⁴ Ibid.

Hopkins asserts, “that these concepts among others, require conceptual clarification because they so heavily determine, if not over-determine, the doctrine of theological anthropology.”²⁵

Philosophical Anthropology

Conversely, there is a vast difference between theological and philosophical anthropology. In *Con-formed to Christ: Dietrich Bonhoeffer and Christian Formation*, Joseph McGarry asserts, “Anthropology asks, ‘What is human being, that it may be formed in Christ?’”²⁶ Herein lies the assumption of religion and spirituality. McGarry persists, “To assist the conversation and highlight the specific contributions to theologies of formation, this essay will make a distinction between theological and philosophical anthropology.”²⁷

Along the lines of Hopkins, McGarry rightly points out that “theological anthropology will be humanity considered in reference to the biblical categories of humanity in Adam and humanity in Christ.”²⁸ At the root of this debate on theological verses philosophical anthropology is the imperative impulse that formation in Christ is

²⁵ Ibid.

²⁶ Joseph McGarry, “Theological Anthropology Beyond Metaphysics: Dietrich Bonhoeffer’s Anthropology and Formation in Christ,” November 14, 2012, accessed December 18, 2014, http://www.academia.edu/2602442/_Theological_Anthropology_beyond_Metaphysics_Dietrich_Bonhoeffer_Anthropology_and_Formation_in_Christ.

²⁷ Joseph McGarry, “Con-formed to Christ: Dietrich Bonhoeffer and Christian Formation,” *Journal of Spiritual Formation and Soul Care* 5, no. 2 (Fall 2012): 226.

²⁸ Ibid.

quintessential. “Hence, the expression of how body spiritual, mind, and soul exist and exist in Adam (in sin) then renew in Christ, and function within Christian life as humanity awaits Christ’s return.”²⁹

What is most compelling about Bonhoeffer’s contribution to this conversation is his take on body, soul mind, and spirit distinctions. In fact, he rejects them on their own stating, “Philosophical anthropology is provocative not only because of his emphasis on ways of being, but also because it rejects body, soul, mind, and spirit distinctions, even as it affirms their existence.”³⁰ In Christ, every human can be renewed through Him as he is the new 1 Cor. 15:47.

Spiritual Formation versus Spiritual Moralism

The sinner prides himself on good works when his life is filled with moral platitudes (i.e., charitable giving, service to humankind, success and self-achieved accomplishments). These can be deceiving to the concept of sanctification and a distortion of spiritual transformation. Christians must also be aware of this ideology. In his article “Resisting The Temptation of Moral Formation,” John Coe reminds believers of the significance of the work of the cross,

...Rather, only the reality of the Spirit opening the heart of the believer to the work of the Cross and His indwelling ministry of love is capable of moving us from a moralistic to a relational Christianity. This does not minimize doctrine;

²⁹ Ibid.

³⁰ Ibid.

but it does mean that only truth applied to the heart by the Spirit transforms and spares us from the yoke of moralism.³¹

Conversely, the opposite can be true as well. Supporters of spiritual formation can also be lacking in not having a robust theology in the indwelling spirit of Christ and His role in transformation. Pastoral leaders cannot get caught up in what I like to call the “rich young ruler’s syndrome” with an attitude of “All these I have kept from my youth.” What else must I do to be saved? It’s not in the doing, it’s in the being.

Coe issues a timely warning for faithful observers of spiritual disciplines as an effort to be formed in Christ:

For well-meaning believers, prayer and spiritual disciplines can become a way 1) to hide from seeing our sinfulness in order to avoid feelings of guilt and 2) to cover our sin by being moral in order to avoid feelings of shame. However, prayer is not a place to be good – it is a place to be honest, to come out of hiding, to experience in the truth of my sin that Christ has covered my bad and taken away my guilt.³²

A moralist and one seeking to be transformed in Christ run closely together. The pursuit to do good and be Christ-like are very close. That is the difference between moral formation and spiritual formation. There is a clear way of discovering if you are a moralist or depending totally on Christ to transform you. Christ alone has to give one the power and strength to be formed in Him. Alternatively, legalism and self-righteousness which boast about the works can be categorized as moralism.

³¹ John Coe, “Resisting the Temptation of Moral Formation,” Biola University, August 2, 2010, accessed May 8, 2014, <http://open.biola.edu/resources/resisting-the-temptation-of-moral-formation-outline?collection=spiritual-formation-lecture-series>.

³² Ibid.

Spiritual Formation: Pastoral Leaders and Grief Work

Grief work is commonly the big grey elephant in many pastoral leaders' corners of their lives. Unprocessed grief is an inner ticking time bomb manifesting in all sorts of behavior and attitude deflections. In *How to be an Adult*, Richo asserts,

Grief work applies to everything we lose or leave. It includes as normal stages: anger, denial (disbelief), bargaining, depression, and acceptance. These are repeated in different sequences over and over throughout our lives, but each time with less debilitating charge and more personal empowerment. Finally, only nostalgia remains, a light grief without the painful sadness. One contains his or her own history – no longer driven or possessed by it.³³

Any pain one experiences must be grieved, as it is an indicator of loss not always loss by physical death. Loss of expectations, treatments or values holds equal impact. Richo and Palmer offer strikingly similar takes in this field of unmet childhood needs that can be destructive as an adult. Palmer gives additional insight about leaders who have unresolved childhood pain:

We project our inner darkness on others, making “enemies” of them and making the world a more dangerous place. Our in-authenticity and projections make real relationships impossible, leading to loneliness. Our contributions to the world – especially through the work we do are tainted by duplicity and deprived of the life-giving energies of true self.³⁴

Pastoral leaders are no strangers to the need to appear good, whole and unscathed. However, such pretense becomes the crazy cycle of disillusionment, thereby perverting

³³ Richo, *How to be an Adult*, 19.

³⁴ Parker, *Hidden Wholeness*, 15.

their leadership with dishonesty. This work is most important to the doctoral project as it provides a paradigm to process the hidden pains of our souls.

Spiritual Formation: Spiritual Direction

Spiritual direction has received a harsh critique based on perception. Many traditions are offended by its seemingly direct implication that one needs someone over them in order to walk in this journey with Christ. On the contrary, spiritual direction serves as a companion or accountability person that lovingly and gracefully journeys with the person of faith with the intention to direct them to seek God in all things. In

Embodied Spirits: Stories of Spiritual Directors of Color, Sherry Bryant-Johnson describes the meaning of spiritual direction as a “sacred space devoted to enacting and living the gospel.”³⁵ Within this space, God is present to both her as the spiritual director and the person who is present as the directee.

Bryant-Johnson continues outlining her approach to spiritual direction: “One-on-one sessions with me begin with lighting a candle. As I touch the lighter flame to the wick, I pray words that remind the directee and me that Jesus is indeed present, available to us. Then, I invite the directee to join me in silence. In the stillness, we open our awareness to Jesus. Whether at the beginning of a session or in the midst of one, I see silence in spiritual direction as a practice that does not empty the consciousness, but clears distraction so that both director and directee can focus their minds, hearts and

³⁵ Sherry Bryant-Johnson, *Embodied Spirits: Stories of Spiritual Directors of Color* (New York, NY: Morehouse Publishing, 2014), chapter 3.

spirits on listening for God.” Bryant-Johnson’s work is important to this project because it gives a clear definition on the role of the spiritual director.

Spiritual Formation: Soul Care

In the history of the church, the expectations of pastoral leaders have been primarily to tend to the flock at all costs. The cost over time has equated to long hours, unbalanced diets, family dramas, disease and sickness. These issues find the pastoral leader in moral and spiritual failure because they dare to cry out. Without a healthy accountability system, a pastoral leader can suffer alone, unnecessarily.

A pastor’s soul care is more important than one’s pastoral care when they are without a solid alternative community. In *Life Together: The Classic Exploration of Christian Community*, Dietrich Bonhoeffer suggests, “Let him who is not in community beware of being alone. Into the community you were called, the call was not meant for you alone; in the community of the called you bear your cross, you struggle, you pray.”³⁶ Bonhoeffer alludes to the lack of soul care in the life of the leader and church.

In keeping with Wil Hernandez’s definition of soul care, he honors the great spiritual writer Henri Nouwen, stating, “Nouwen treated soul care and spiritual formation as a holistic endeavor of engaging the discipline of the mind, heart, and body in order to create space for God.”³⁷ Conversations on the soul can be a very complicated

³⁶ Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian Community* (New York, NY: HarperCollins Publishing, 1954), 77.

³⁷ Wil Hernandez, *Henri Nouwen and Soul Care: A Ministry of Integration* (Mahwah, NJ: Paulist Press, 2008), 8-9.

engagement. Hernandez further posits, “In the traditional Hebrew perception of *nephesh*, the soul ‘is not something we possess as much as a summing up of our total nature.’”³⁸ This rings true as we are called to love God with our souls in the great commandment. Our flesh cannot please God. Hernandez, continues, “To put it another way, ‘humans are beings who are souls rather than bodies that have souls.’ Such delineation places the right focus on the essential unity of personhood – the fact that we are both embodied souls and besouled (or ensouled) bodies.”³⁹ Closer exploration on the subject matter of soul care, the verb, we must realize its primary focus is on being surrendered and faithful in the transformation of the self.

On a very practical level, we must ask, who pours into the pastoral leader after they have poured out to their congregations? Who hears the cry of the inner heart when pain, brokenness and temptation knock at their doors? How do they face their congregations when they have been exposed in sin? Where is the balance from pastoral care to soul care? Soul care is a constant invitation from God to His leaders to come away before they fall away. The Savior says, “Come up unto me all ye that are carry burdens and heavy laden, I will give thee rest” (Matthew 11:28 -29, NLT). Incidentally, if we are not tending to our own soul at the risk of caring for others, we are probably not doing an effective job in either.

Hernandez also draws upon psychiatrist-turned-spiritual director Gerald May who basically concluded that soul is, “who a person most deeply is: the essential spiritual nature of a human being. In short, ‘soul’ signifies the whole person: thoughts, feelings,

³⁸ Hernandez, *Henri Nouwen and Soul Care*, 8.

³⁹ Ibid.

and movements of the will.” Hernandez’s conversations bring in the biblical and theological inference, stating, “The reality of the soul represents the self ‘as nurtured and sustained in the life of God.’ As both ontologically substantive in their formation and development, soul and self can thus be viewed almost synonymously.”⁴⁰ It is not until we understand who we are and how we are that will we begin to steward rightly the valuable self-created in the *imago dei*.

Holy Calling versus Career Idolatry

The pastoral vocation has become one of the easiest positions to pursue. One of the concerns in pastoral vocations is that it has been co-opted from vocational holiness to what Eugene Peterson calls “career idolatry” in his book, *Under the Unpredictable Plant*.⁴¹ This is evidenced by a watered down spirituality, which lacks modeling and incarnating the Christian life throughout a pastor’s lived experiences. Peterson’s insightful wisdom sheds light on why pastoral vocations are desperately lacking in integrity. He says, “Idolatry to which pastors are conspicuously liable is not personal but vocational, the idolatry of a religious career that we can take charge of and manage. Pastors want gods that are not gods so we can be gods.”⁴² Self-examination and reflection is critical when the margin of human error is constant, even for pastoral vocations.

⁴⁰ Ibid., 10.

⁴¹ Peterson, *Under the Unpredictable Plant*, 4.

⁴² Ibid.

Pastoral Care and Soul Care: What Every Pastoral Leader Needs

Regardless of the age, culture, denomination and church size, every pastor needs a mentor. No matter the years in ministry, every pastor needs someone to walk with them in this sacred vocation. In his weekly blog, Rick Warren at Saddleback Church rightly argues this point:

Every pastor needs a mentor. No matter what stage you are in your ministry, you need someone to coach you. All sorts of organizations use the mentoring process to make people better at what they do. In medicine, doctors mentor younger doctors. In music, musicians mentor other musicians. Why? It works. We learn best when we have people who can speak into our lives and ministry.⁴³

Mentorship is a major component missing in pastoral leadership and training. The biblical pattern reflects a mentorship paradigm in persons such as Moses and Joshua, Jesus and His disciples, Elizabeth and Mary, Paul and Timothy. The absence of mentorship and companioning can be devastating. A pastoral leader who has no one to coach them will face far more challenges than a pastor who is fortunate enough to have such a companion for the journey. In his book, Hernandez rightly recommends four overlapping companions on the Christian journey: Spiritual friendship, spiritual guidance, spiritual mentoring and spiritual direction. He argues “each of these avenues to soul companioning represents a broad spectrum of customized helping ministries aimed toward our spiritual formation in Christ. Without constraints of a rigid mold, all of them

⁴³ Rick Warren, “Every Pastor Needs a Mentor,” Pastors.com, accessed May 15, 2014, <http://pastors.com/you-need-a-mentor-by-rick-warren>.

function in elastic and overlapping ways.”⁴⁴ Clearly each has a natural comprehensive interrelationship.⁴⁵

In Timothy Keller’s book, *Counterfeit Gods*, his work deals with idolatry from the biblical text:

The most famous moral code in the world is the Decalogue, the Ten Commandments. The very first commandment is “I am the Lord your God...you shall have no other gods before me” (Exodus 20:3)...The biblical concept of idolatry is an extremely sophisticated idea, integrating intellectual, psychological, social, cultural, and spiritual categories. . . There are personal idols such as romantic love and family; or money, power, and achievement; or access to particular social circles; or the emotional dependence of others on you; or health, fitness, physical beauty [and religious vocations]. Many look to these things for the hope, meaning, and fulfillment that only God can provide.⁴⁶

Has the pastoral vocation become a god? Has it supplanted God from the throne of His church and replaced it with the pastors who lead their congregations to worship them in their own image and likeness? Without a doubt! These idolatrous vices are important to discuss as the slippery slope of secularism is constant competing for holy men and women’s fidelity.

⁴⁴ Hernandez, *Henri Nouwen and Soul Care*, 19.

⁴⁵ Ibid. Definitions of Soul Companionship: Spiritual friendship is the most informal and reciprocal of all four ministries, involving two or more friends who support, encourage, and pray for one another on their spiritual journeys. Spiritual guidance refers to general help given individually or in a group – whether in the form of counsel via sermons, letters, or teaching – that seeks to advance the formation of Christ-likeness in the other person(s). Spiritual mentoring is a more formal arrangement in which someone who is more experienced at a given skill teaches, models, and imparts essential knowledge, training, and strategies to someone less experienced. Spiritual direction refers to the structured ministry of soul care and spiritual formation in which a gifted and experienced Christian helps another person grow in relationship with and obedience to God.

⁴⁶ Keller, *Counterfeit Gods*, xvi.

Peterson also invites pastors to take another look at their vocations against the backdrop of idolatry, warning, “It is both possible and common to develop deep personal pieties that coexist alongside vocational idolatries without anyone noticing anything amiss. If the pastor is devout, it is assumed that the work is also devout.”⁴⁷ This has long been the surface perception in many congregations fearing to test the spirit by the spirit even if it is the pastoral leader. Wrongful assumptions in this critical position are the results in the undetected brokenness in too many pastoral leaders who have mastered the mask.

Conclusion

In this final foundational portion, the theoretical foundation provides a rich context for substantiating the theology, anthropology, pastoral counseling, psychology and spirituality behind the researcher’s project theme.

Each discipline provides a vigorous discourse in the researcher’s project. The practices and methods discussed in these disciplines have provided comprehensive insight into the subject matter of spiritual renewal, grief work, addressing brokenness and revitalizing one’s pastoral vocational call. The twenty-first century pastoral leader stands amid overt and subtle distractions to tempt them and make their holy call something entirely perverse and banal. Christ extended Himself, “Come unto me all ye who are heavy burden and I will grant you rest [for your weary souls]” (Matt 11:28).

⁴⁷ Peterson, *Under the Unpredictable Plant*, 5.

CHAPTER SIX

PROJECT ANALYSIS

Methodology

Year after year, pastors leave the ministry as a result of mismanagement, misprioritization and misguided perspectives. With that being the case, where do pastors obtain spiritual renewal? Where are safe places for them to process the myriad of feelings. These range from temptation, misuse of authority, emptiness and doubts accompanied by authentic cries for personal and spiritual accountability?

In their current context, Acts Community Bible Church and partnering pastoral leaders in surrounding churches did not have an alternative community for pastoral leaders to explore spiritual renewal. An alternative community can help impact pastoral leaders in their exploration towards spiritual renewal.

The term alternative community (AC) is coined from Brueggemann's work in his book *The Prophetic Imagination*. For the purposes of the researcher's project, alternative community defined a group of pastoral leaders who meet regularly for the purposes of spiritual renewal, growth, nurturing, supporting, accountability and prophetic inspiration.

The researcher's project purpose was to implement and evaluate an alternative community for pastoral leaders. The researcher's project goal was to explore and measure the impact of the AC for spiritual renewal in the following areas: 1) Demonstrating an

increase in love for God, 2) Demonstrating an openness to addressing brokenness (in self and others), and 3) Experiencing revitalization of their pastoral vocation. Further, the researcher measured any indirect attitudes and/or changes expressed by participants as a result of the AC. These results came from the spiritual disciplines engaged in the AC, such as Centering Prayer, Prayer of Examen and journal exercises that were reflected on and discussed in the AC group.

For this reason, pastoral leaders in need of spiritual renewal have been studied by social statistical organizations such as PastoralBurnout.com, Soul Shepherding and the Barna Group. Though the researcher found extensive studies on male pastoral leaders, there existed a deficiency in the study when it came to representing both genders. Of critical note, neither study included the female pastoral leader perspective. Therefore, what remains to be explored is an inclusive AC representing both male and female pastoral leaders, which will remedy these deficiencies.

This inclusion of both male and female pastoral leaders will convey a wider application of findings in this area of research. Future students, researchers and pastoral leaders will benefit from the findings herein, thereby adding to the scholarly research and literature in the field.

A tentative definition at this time for spiritual renewal is a grace-filled spiritual rejuvenation through rest, repentance, reflection and recommitment to loving Christ through a surrendered, worshipful heart. This cannot be accomplished alone. The absence of mentorship and companioning can be devastating. A pastoral leader who has no access to a spiritual guide will face far more challenges than a pastor who is fortunate enough to have such companions on the journey.

Qualitative Case Study

The purpose and the goals of a given research project determine the choice of the methodological approach. Case studies are a strategy of inquiry in which the researcher explores in depth a program, event, activity, process or one or more individuals. Cases are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time.¹

The qualitative case study uses pre- and post-surveys, open-ended interview questions and journaling reflections as a strategy of inquiry. These protocols are used primarily for data collection, reviewing data, analyzing and processing. Each inquiry provides the data for appropriate coding of themes and observations. The participants in this study were both male and female pastoral leaders and teachers. Hence, each category was organized by several factors. Said themes were represented in the form of narratives, tables and graphs. Leadership roles were identified along with years of service.

The qualitative case study was the best approach for this project because it allowed the researcher to collect multiple forms of data via the pre- and post-surveys, journals and open-ended interview questions. As a pre-test, the researcher interviewed the two groups: teachers and pastoral leaders. Thus, the researcher sought to establish the meaning of the outcomes from the views of each participant. It was the hope of the researcher that the project model would facilitate spiritual renewal for participating pastoral leaders by increasing love for God, creating openness to addressing brokenness, and exploring revitalization of their pastoral vocation.

¹ John W. Creswell, *Research Design*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2009), 13.

The researcher had a personal connection to the context as she serves as the senior pastor at Acts Community Bible Church and is very acquainted with all the participants involved. The researcher focused on learning from the data gained from participants in the project about the problem and potential solution available in an AC.

The researcher solicited pastoral leaders in her context, as well as familiar pastoral leaders who would be best suited for this project. Through an email campaign, the researcher sought out respective pastoral leaders to volunteer for a six-week doctoral project. The email embodied the researcher's key project description, a guiding scripture (Romans 12:1-2) and all relevant details about participation. Additionally, an ethical clause securing their privacy if they chose to participate was included.

The researcher was the key instrument in this qualitative data collection process. The researcher gathered information through the various instruments mentioned above and made sure to protect the participants by developing a trust with each of them during the process. By promoting the integrity of the research and guarding against any misconduct or misuse of private information, the researcher provided a safe place for the study.²

The primary criterion for selecting persons to participate was their specific vocation in ministry. The researcher's first order of business was to secure participants' vulnerabilities by providing them with a confidentiality consent form in their starter packets. The consent form acknowledged the code of ethics that each participant was bound to uphold during data collection.

² Ibid., 87.

To begin, a pre-survey was given to the chosen pastoral leaders and teachers. These were sent to the selected participants via email and requested to bring to the first class along with their consent forms. The pre-survey consisted of ten questions and acted as the first triangulated source.

The second triangulated source was a one-on-one interview with each participant that also consisted of fourteen questions. The third triangulated source was the participants' journals.

Multiple Strategies for Validating the Findings

The researcher used her laptop to record the participants' dialogue about their journal assignments during class time and interviews. Also, an observational protocol was used to record information while observing participants using three columns: posture, feelings and descriptive notes from their reflections. A demographic information protocol also was recorded including the time, place, date and field setting where the observation took place.

The researcher checked the accuracy of her findings through a multiple strategy protocol that served to assess the truthfulness of the findings. In addition, such protocol enhanced the researcher ability to triangulate the different data sources of information in order to build a coherent justification for respective themes. The following categories were used to validate the qualitative research: credibility, transferability, dependability and confirmability.

Credibility: The researcher met the credibility criteria by establishing that the qualitative research was believable and credible from the perspective of each participant in the AC group. Thus, each participant needed to legitimize from their eyes the results proposed by the researcher. Hence, the researcher asked each participant to verify if the data information was accurately recorded. That process met the credibility requirement.

Transferability: The researcher established the data from her context and setting, which was Acts Community Bible Church and partnering pastoral leaders. The researcher's assumption was that there is a need for an alternative community for the exploration of spiritual renewal. The researcher described the research context, including gender, age and ministry position, and that satisfied the transferability requirement.

Dependability: The researcher recorded the attitudes and behavioral changes that occurred in each participant as a result of the AC six-week project. These findings were explored, read, analyzed, and coded through data collection instruments. This satisfied the dependability criteria.

Confirmability: The researcher sought an objective, outside student to assume the role of "devil's advocate" with respect to checking the results to confirm the researcher's findings. This satisfied the confirmability criteria.

The researcher has engaged and studied spiritual disciplines since 2007 during her M.Div. program. Her intersection with theology and Christian spirituality came at a critical time in her walk with Christ while going through domestic violence and a bitter divorce. In this dark season, she questioned her own self-worth and significance to God. While at the academy, she chose to take a couple of Christian spirituality classes over the theology courses, thinking it would give her a break and be very easy. What the

researcher discovered was a whole new world of intimacy with God that bathed her in His amazing love.

The researcher remains ever so grateful for God leading her to what she thought would be a break from the “really profound” classes in seminary to the lifeline she so desperately needed. After exhausting all the Christian spirituality classes allotted, the researcher spent one year in an Ignatian spirituality class outside of Fuller with a small group of 10 leaders (pastors and missionaries) led by Dr. Wil Hernandez from the Leadership Institute (also a Fuller professor). In it, she learned about Ignatian spirituality and how to walk with Jesus Christ from his birth to his ascension. She also learned the various disciplines of silence, solitude, contemplative meditation and prayer. Most important to her was the discipline of retreat and fasting. These disciplines helped her to focus on the transformation of the inner person behind the mask of religion. This occurred as she spent sacred time with God alone and in community with others. It was here she found the profound meaning of true community and accountability. As a result of this experience, the researcher saw the need for authentic, safe and sacred places for pastoral leaders to commune and recharge together.

The researcher’s changed perspective and attitude after these classes brought about a renewed joy toward her vocation and increased love and passion for the presence of God in her life. She also discovered a deep love for herself through the passion of Christ who died for her soul.

The small group community of pastoral leaders and missionaries affirmed and supported her call through sharing, listening, discerning, prayer, meals and engaging spiritual disciplines. The researcher discovered how important it was for pastoral leaders

to have this kind of alternative community on their pastoral journey to help foster a spirituality adequate for their vocation and, thus, her passion for this project was born.

Since graduating from Fuller Theological Seminary, the researcher has maintained a life practicing such spiritual disciplines. To her joy, she has been a guest alumni speaker at Fuller Theological Seminary in 2010 and 2011 for Professor L. Paul Jensen's class on "A Spirituality of Social Justice" and a chapel speaker for the Presbyterian chapel at the invitation of former Presbyterian president and professor Ron Kerkkahan.

The researcher has also co-facilitated and participated in co-hosting a small group of senior pastors and teachers with Biola Graduate in Spiritual Formation and Soul Care, Brenda Darby. Together they both facilitated lessons in spiritual companioning, clinical pastoral education components and spiritual direction. The researcher is a hospital chaplain and has been part of the palliative care team's spirituality exercises of Centering Prayer as well.

Additionally, the researcher has hosted retreats and conferences for the Vessouls of Transformation Sisters of Change, Incorporated, of which she is the president and founder. She introduced spiritual disciplines to conference constituents through silence and solitude for the first time in 2011. By inviting retreat guests to hear the scriptures afresh and anew through exercises like *Lectio Divina* and through Centering Prayer, many appreciated this new discipline approach.

The researcher is grateful for the benefits of cultivating intimacy and receiving the graces through her closeness to Christ. These benefits manifested in waves of healing from childhood abuse, inner peace from turmoil, ability to surrender from perfectionism and control, and receiving His joy instead of misplaced anger. The researcher's

involvement in the advancement of Christian spirituality extends beyond the academy to her local church. There she leads the leadership in spiritual disciplines before important meetings (i.e., deacons, trustees board and praise team rehearsals). She invites them to still themselves for five minutes or so to be with the God whom they serve, worship, and are stewards to His church.

The researcher maintains the spiritual disciplines even today of fasting, praying, silence, solitude, journaling, singing, worshiping, simplicity, reflecting, contemplative prayer, meditative prayer, repentance, retreat and examining the heart. The researcher is passionate about Christian leaders taking their spiritual life to heart so that their own heart may be transformed daily.

The researcher delights in finding the origin of these Christian spiritual disciplines taught and modeled for God's people (especially for pastoral leaders) throughout scripture. For instance, Jesus Christ arrives on the scene in the New Testament and reminds His apostles and disciples unless you come away, you will fall away (Mark 6:31-33). The researcher believes pastoral leaders must have a rhythm of life in order to maintain a spirituality adequate for their vocation through Jesus Christ, the lover of their souls who calls them away daily to be with Him first. In "Spiritual Rhythms in the Life of the Leader," Ruth Haley Barton profoundly suggests,

One of the most important rhythms for a person in ministry is to establish a constant back and forth motion between engagement and retreat – those times when we are engaged in the battle, giving our best energy to taking the next hill and times when we step back in order to gain perspective, re-strategize and tend our wounds – an inevitability of life in ministry. One of the occupational hazards for those of us in Christian ministry is that it can become hard to distinguish between the times when

we are “on” and working *for* God and times when we can just *be with* God for our own soul’s sake.³

Retreat is one of the foremost patterns of a rhythm of life that pastoral leaders cannot afford to miss. It is here that allows us to return home to ourselves, take rest in the presence of God, and be authentic with ourselves and Him.

Field Experience

In this section, the researcher will discuss the fieldwork conducted for this study. Exploring Spiritual Renewal for Pastoral Leaders in an Alternative Community is the researcher’s project goal. First, the researcher will be describing the project implementation and the research design. In the research design, the researcher will give the summary of each session including what happened during the session and the resources used. Next, the researcher will give conclusions as to the results of the data analysis, coding, triangulation of the data and interpretation for the results of the study.

³ Ruth Haley Barton, “Spiritual Rhythms in the Life of the Leader,” Faith Formation Learning Exchange, accessed October 31, 2014, http://www.faithformationlearningexchange.net/uploads/5/2/4/6/5246709/spiritual_rhythms_in_the_life_of_the_leader_-_barton.pdf.

The Research Problem

In their current context, Acts Community Bible Church and partnering churches do not have an alternative community⁴ for pastoral leaders to explore spiritual renewal.

Purpose of Project

The researcher's project purpose is to implement and evaluate an AC for pastoral leaders for the exploration of spiritual renewal.

Project Hypothesis

An alternative community will impact pastoral leaders in their exploration toward spiritual renewal.

Project Goals/Measurements

As a result of the alternative community, participants will experience: 1) An increase in their love for God; 2) An impact on their openness to addressing brokenness (theirs and others); and 3) A revitalization of their vocation. The instruments used for the data collection were a pre- and post-survey, interview questions and journals.

⁴ The term "alternative community" is coined from Walter Brueggemann's work in *Prophetic Imagination*. For the purposes of the researcher's project, an alternative community describes a group of pastoral leaders and teachers who meet regularly for spiritual renewal by strengthening their bonds with each other and God, nurturing and supporting each other, and gaining prophetic inspiration.

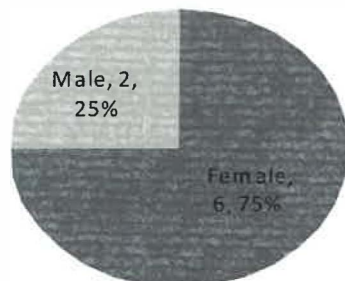
The Project Implementation/Research Design

The project implementation began in the context of Acts Community Bible Church. The project consisted of a six-week gathering of pastoral leaders and teachers seeking to form an alternative community. Out of the initial eleven participants, the group ended up with eight participants after day one, including the researcher.

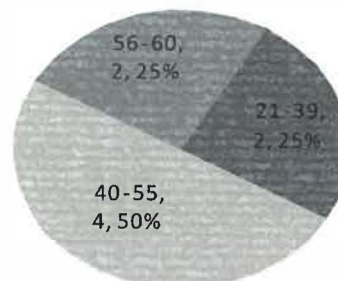
The measuring instruments were concise and carefully drawn. The pre- and post-survey consisted of seven questions each, the interview questions consisted of six questions, and the journal questions were three questions focusing directly on the objectives and goals. Each participant was asked to keep a journal during the six sessions, which served to identify the results of the objectives and goals of the doctoral project. All entries were to be dated and the information was kept confidential. All the responses from the journals were transparent, authentic and indicated that the process was beneficial to the participants. The comments seemed to be sincere and honest.

Respondent Demographics

Respondents by Gender



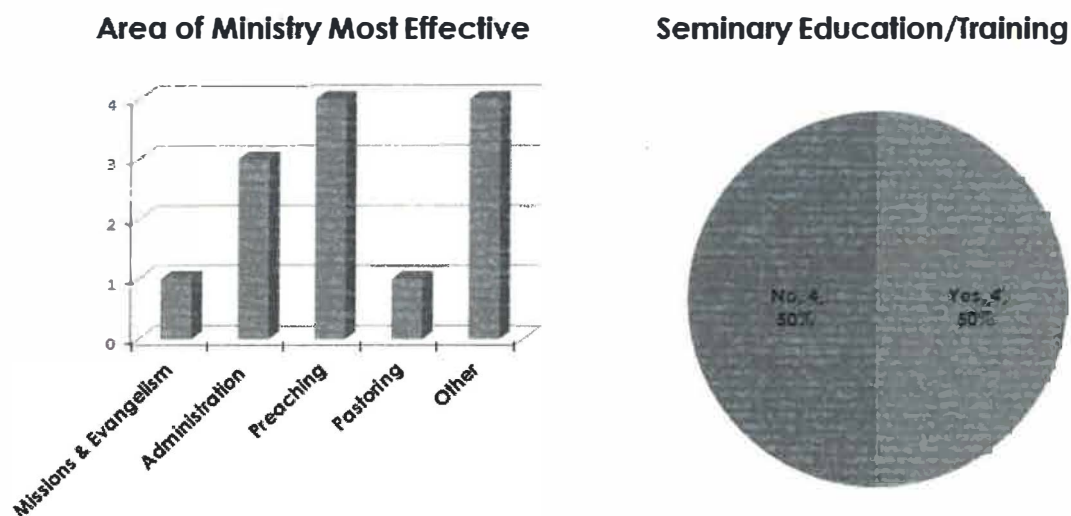
Respondents by Age Band



Session I

Participants received packets that included a consent form, journal, paper, pen and handouts. The AC was facilitated in the sanctuary of Acts Community Bible Church. The setting was comfortable and conducive for learning. The first session included two male pastoral leaders, two female pastoral leaders, two teachers, one youth and young adult pastor and one evangelist. A total of 50% reflected a formal seminary training, while 50% never attended seminary. Their discussion revealed a range in effectiveness in ministry gifts, skills and preferences related to pastoring, preaching, church administration, missions and evangelism.

Training/Effectiveness



The first order of business upon arrival was the overview of the alternative community and the defining of important concepts. Participants were asked to introduce themselves by stating their ministry positions, years in position and any knowledge of

spiritual formation/spiritual disciplines. Next, the researcher introduced the literary resources that would be used as supplemental teaching aids, including works entitled *Under the Unpredictable Plant: An Exploration in Vocational Holiness*⁵ by Eugene Peterson, *Meditative Prayer: Entering God's Presence*⁶ by Richard Peace, *Celebration of Discipline: The Pathway to Spiritual Growth*⁷ by Richard Foster and *Forty Days To a Closer Walk With God*⁸ by J. David Muyskens.

The researcher taught on the origins of Centering Prayer, "A Way to Focus on God," and its spiritual benefits. Next, she led participants in a ten-minute time of silence for Centering Prayer. At the end of the Centering Prayer, the researcher invited participants to close by reciting the Lord's Prayer (Matt. 6:9-13) together. The researcher then introduced a community song for the AC to engage in together entitled, "Welcome Into This Place." She explained the song provided an invitation to the spirit of God.

Thereafter, the researcher extended the opportunity for any of the participants to share reflections from their Centering Prayer exercise. The participants were happy to share. The comments ranged from God gracing them with lovely visions to impressions of peace to messages from God's presence with them.

The researcher began her teaching on spiritual formation by first engaging the group to share their understanding and perception of spiritual formation and discipleship.

⁵ Peterson, *Under the Unpredictable Plant*.

⁶ Peace, *Meditative Prayer*.

⁷ Richard J. Foster, *Celebration of Discipline: The Pathway to Spiritual Growth* (New York, NY: Harper Collins, 1988).

⁸ J. David Muyskens, *Forty Days To A Closer Walk With God* (Nashville, TN: Upper Room Books, 2006).

There were varying degrees of understanding and interpretations. Thereafter, the researcher gave the group a definition for spiritual formation,⁹ along with supportive scriptures to help guide the discussion from Romans 12. Next, the researcher presented on the person and role of the Holy Spirit in spiritual formation and spiritual disciplines. The discussions were very provocative and refreshing as each participant shared positive feedback.

Finally, the researcher explained that there would be homework after each session in the form of a spiritual discipline or a prayer project. Session I's homework assignment was entitled "The Prayer of Examen." The guiding questions of "The Prayer of Examen"¹⁰ are as follows:

Prayer of Examen:

1. What things do I find myself most grateful for today?
2. What do I find within that I really desire today?
3. Where have I experienced the Love of God today?
4. What responses have been inappropriate to God's love toward me today?
5. How have I seen God at work today?
6. Today, how will I let you lead me to a brighter tomorrow?
7. How is this exercise fruitful and revelatory for your life?

After providing the handout for the homework exercise, step-by-step instructions were given. The researcher modified the traditional Prayer of Examen which she learned from St. Ignatius Loyola. The examen is a popular way of praying and was developed by St.

⁹ Definition of Spiritual Formation: Spiritual formation is a community-centered discipline designed to facilitate Christians in the knowledge of God and one's true self (dual knowledge) and living authentically before God. Its primary concentration is the inner work of the Holy Spirit in the life of the Christian. The heart of forgiveness, restoration, love and attending to unresolved grief work are some major areas. Spiritual formation maps the developments of the mind and the heart that joins one with God and neighbor. By exploring and developing the authentic self through concentrating on the quality of one's emotions, will and understanding, spiritual growth can be measured.

¹⁰ Candace Kelly, Center for Pastoral Renewal, practice of Prayer of Examen.

Ignatius Loyola (1491-1556), founder of the Society of Jesus (The Jesuits). He suggested that his brothers undertook a daily way of praying by examining their lives so they could better serve God.¹¹

The examen is commonly done at the end of one's day or first thing in the morning as they reflect on the previous day. In *Prayer: Finding the Heart's True Home*, Richard Foster explains, "In the examen of consciousness (an alternative title for Prayer of Examen), we prayerfully reflect on the thoughts, feelings and actions of our days to see how God has been at work among us and how we responded."¹² It is a spiritual introspection of process inviting God in the secret places of our hearts to shine his loving light on. Why do such an exercise, one may ask? Foster continues, "The Prayer of Examen produces within us the priceless grace of self-knowledge [and self-awareness]...Unfortunately, contemporary men and women simply do not value self-knowledge in the same way that all preceding generations have."¹³

Today's generation find more interest in the material world. The inner life is often too small a terrain to explore. Foster examines this generation's capacity to pay attention to what is going on inside the human heart,

For us technocratic knowledge reigns supreme. Even when we pursue self-knowledge, we all too often reduce it to a hedonistic search for personal peace and prosperity. How poor we are! Even the pagan philosophers were wiser than this generation. They knew that an unexamined life was not worth living. "Know thyself" is the famous dictum of Socrates.

¹¹ "The Examen: Finding God In All Things," accessed November 3, 2014, <http://www.rcdom.org.uk/documents/EXAMEN.pdf>.

¹² Foster, *Prayer*, 28.

¹³ *Ibid.*, 30.

We may remember Paul urging us to offer our bodies – our very selves – as a living sacrifice to God (Rom. 12:1). This type of offering of our bodies does not include religious practices but it is grounded in redemption and renewal of our mind. For renewal to take place, however, we can no longer be in denial of our strengths as well as our weaknesses or darkness that accompanies shame or guilt.

The offering of ourselves require we give our total being. This includes past and present experiences of our heart. So often we attempt to hide who we really are from God, fearing His rejection. We are who we are and it is good enough for God. He will take us and transform us. We give God therefore Foster asserts, “not just our strengths but also our weaknesses, not just our giftedness but also our brokenness.”¹⁴ What stands between us and God? What hinders our growth in true Christian transformation? Foster strongly suggests, “Our duplicity, our lust, our narcissism, our sloth – all are laid on the alter of sacrifice.”¹⁵ These are the tensions we live amid and yet God requires them all from us in order to bestow upon us His grace, mercy and unconditional love.

Session II

Participants met for the second session at the Acts Community Bible Church. The first order of business was the collection of homework. The selected spiritual discipline

¹⁴ Ibid., 31.

¹⁵ Ibid.

for this session was Lectio Divina.¹⁶ The researcher gave a thorough description and definition of its Latin origin and four-step process of selecting a short passage of scripture for example (i.e., Psalm 23) and reading the passage three times for three different reasons. The reasons are: 1) The first time you read is to hear the text; 2) The second time you read, you are listening for which verse resonates in one's spirit; and 3) The final time you read, the hearer is discerning God's intention of the passage, which resonates in your spirit. Then, for the passage that resonated, a sharing among the group took place around the room in pairs of two. The pairs listened on while each pair shared their thoughts, images and reflections.

Finally, the researcher invited each person to share with the community which scripture resonated and why they felt so. After the sharing, each person to the right prayed specifically and explicitly for that person and the verse they lifted. Following that was the group worship song, "Welcome Into This Place," inviting the Holy Spirit into their sacred space. This exercise was profound and some were moved to tears and others worshiped as they heard the word of God within themselves afresh in new ways.

Next, the group reflected on their homework assignment, The Prayer of Examen. The participants appreciated the exercise as it allowed them to examine themselves in new and different ways. It also helped them notice where they saw God in their day.

The teaching for this session was on pastoral leadership and pastoral idolatry. The researcher taught from Eugene Peterson's book, *Under the Unpredictable Plant: An*

¹⁶ "Step by Step Through Lectio Divina," accessed October 27, 2014, http://www.qvdays.org/pdf/lectio_divina.pdf.

Exploration in Vocational Holiness. The definition of vocational holiness according to Eugene Peterson,

...is the pastoral vocation undertaken on God's terms. It is a rejection of a career focused, management approach to one's calling to be a pastor. Holiness is an acceptance of the terms and conditions of God's calling. It means a primary focus for the pastor on God and souls as opposed to what best suits one's career or ego.¹⁷

The researcher shared the unfortunate plight and temptations of the twenty-first century pastoral leader. Contrasting vocational idolatry versus vocational holiness was the bulk of the lecture. She shared that vocational idolatry is prevalent in a consumerism culture while the ecclesial community is starving for spiritual sustenance. Then, the researcher introduced the antithesis of this growing problem in some of our pastoral leaders: *orthopraxy* (right actions), *orthodoxy* (right beliefs) and *orthopathy* (right thinking). A clear understanding of pastoral leaders' humanity and need for continual formation was unearthed and realized.

This teaching provoked much discussion and reflection. There were many "aha" moments when hearing of the reality and extent of pastoral scandals. Some offered defense for these pastors, adding, "We, the parishioners, have not held them accountable for their conduct." They left pricked to the core; and some repented for judging their pastors whose behaviors were inconsistent with the character of God. Instead, some saw a need for intercession like never before. The teaching was followed with a homework assignment (writing in their journal) for the next session. The participants were asked to

¹⁷ Mark Stevens, "Three Defining Phrases in Eugene Peterson's Definition of the Pastoral Vocation," *The Parson's Patch* (blog), accessed November 3, 2014, <http://theparsonspatch.com/2013/02/08/three-defining-phrases-in-eugene-petersons-definition-of-the-pastoral-vocation/>.

review the twelve spiritual disciplines as introduced by Richard Foster in his book *Celebration of Discipline*.¹⁸

Session III

Subsequently, the AC gathered at Acts Community Bible Church for the third session. The first order of business was the collection of homework. The selected spiritual discipline for this session was Centering Prayer. At the end of the Centering Prayer, the group recited the Lord's Prayer and began to share their individual reflections from the Centering Prayer. The researcher then asked the group to share their reflections from their journal assignment. It is noted that there were two persons in the group that failed to do their assignment and, thus, could not participate in this portion of shared reflection.¹⁹

The researcher shared with the group how important it was for everyone to be able to benefit from each other's experiences. Failure to complete an assignment was a failure to help someone else on the journey with the stories God had entrusted to you. The two who failed to complete the assignment sought out the researcher after the session and apologized.

The researcher went on to present the state of the pastoral vocations according to recent statistics by the Barna Group, which showed the decline of pastoral spirituality as follows: broken marriages, addictions, disconnection from children, major health issues,

¹⁸ Foster, *Celebration of Discipline*, xx.

¹⁹ The researcher was very disappointed.

depression, discouragement of call, sense of inadequacy, lack of mentorship and accountability, infidelity, idolatry and more.

Next, the researcher taught on self-awareness, a Clinical Pastoral Education (CPE) component that she stressed every pastoral leader should experience if they are going to pastor. CPE is a discipline originating from Henri Nouwen and is taught primarily through chaplaincy residents and special training. The group closed with prayer for one another. A homework assignment was given to the participants.

Session IV

Gathered at Acts Community Bible Church, the participants met for the fourth session. The first order of business was the collection of homework. The selected spiritual discipline for this session was the Prayer of Examen. The teaching topic for this session was based on the homework assignment entitled *Housecleaning* by J. David Muyskens. The assignment was to look inside all the spiritual inner rooms of their soul and determine if housecleaning was necessary. The homework assignment was given at the end of the teaching session in the form of a journal assignment.

Session V

The participants gathered at Acts Community Bible Church. The first order of business was the collection of homework. The selected spiritual discipline for this session

was the Centering Prayer. At the end of the Centering Prayer, the group recited the Lord's Prayer and offered a worship song to the Lord.

For the teaching portion, the researcher led a discussion on church hurt where participants shared. Offenses ranged from choir dissension, conflict in theology, pastoral neglect, parishioners' misconduct, false witness against another and oppression from underutilization. The latter seemed to be the most prevalent in congregations where the senior pastor seemed to be insecure and not willing to share the pulpit with other ministers. We stay, but we stay without support and affirmation.

Next, the researcher discussed the process of reconciliation, forgiveness and restoration as part of transformation. Finally, the researcher invited participants to pray for one another concerning their specific church hurt. At the end of the session, the researcher discussed the upcoming one-day retreat at Fuller Theological Seminary.

Session VI

The one-day retreat at Fuller Theological Seminary was the culmination of the six-week alternative community. Only seven of the eight participants were present at the last session. The researcher invited Professor Wil Hernandez to lecture on spiritual companioning. He introduced Bruce Demarest's categorization of the four helping

ministries in soul care: spiritual friendship, spiritual guidance, spiritual mentoring and spiritual direction).”²⁰

After his lecture, the researcher extended an opportunity for comments or Q & As between participants and the speaker. The material was refreshing and sparked a lengthy feedback session from each participant. They offered comments of gratitude for being blessed to hear this new perspective and the diversity of concepts. Admittedly, the African-American church does not use these terms necessarily. Participants appreciated the subject of soul care taught by professor Hernandez and its implications for pastoral leaders. Professor Hernandez joyfully greeted each participant, after which the researcher took them to lunch.

The second half of the retreat was administered by the next lecturer, Minister Brenda Darby, MA, whose topic was *Silence and Time With God*. Minister Darby shared for a short time from John 15:1-2 regarding the story of the gardener and the true vine. The participants were dismissed for a time of silence alone with God for thirty minutes. They returned and discussed their reflections.

The researcher led the group to the concluding moments at the foot of the cross outside of the Fuller library. They stood for the last assignment, *Divisio Davina*, and all gazed upon a man-made sculpture of Roman soldiers piercing nails in the hands and feet of Jesus. The researcher invited participants to stand and reflect on the significance of this

²⁰ Hernandez, *Soul Care*, 19. Definitions of Soul Companionship: Spiritual friendship is the most informal and reciprocal of all four ministries, involves two or more friends who support, encourage, and pray for one another on their spiritual journeys. Spiritual guidance refers to general help given individually or in a group – whether in the form of counsel via sermons, letters or teaching – that seeks to advance the formation of Christ-likeness in the other person(s). Spiritual mentoring is a more formal arrangement in which someone who is more experienced at a given skill teaches, models, and imparts essential knowledge, training and strategies to someone less experienced. Spiritual direction refers to the structured ministry of soul care and spiritual formation in which a gifted and experienced Christian helps another person grow in relationship with an obedience to God.

scene. The researcher felt it befitting to culminate the six weeks at the scene of the only One who has paid the cost for everyone's renewal and transformation.

The seven participants stood with varying responses, including shaking their heads and moaning. The one male in the group seemed visibly emotional at this heart-wrenching scene of our Lord and Savior being crucified. One participant noticed the snakes around the sculpture and suggested that they represented the devil and his imps. Our parting was gradual and reverential.

Results of the Study

In this section, the researcher will state her measurements; give the major findings of those measurements, then provide a triangulated analysis of the data to support the major findings. The researcher will analyze, interpret, and make meaning of the respective data.

Goal Measurement I

The researcher's goal was that the participants would experience an increase in their love for God.

Major Finding I

The data suggest that the participants did experience an increase in their love for God. Surveys of the eight participants, known friends of the researcher, provided a consistent response to the researcher's measurement of increase in love for God. Two men and six women communicated their commitment to God and challenges with inconsistencies and doubts in their own faith. The researcher asked participants to rate their love for God in the pre- and post-surveys. (See Appendix B)

How would you rate your love for God?	How would you rate your love for God?
Pre-survey Answer: c. I love him, but I need to prioritize Him.	Post-survey Answer: a. I love him, but I long to love Him more.

Nearly 90% of pastoral leaders professed that they were not satisfied with their love for God in their pre- and post-surveys. These included senior pastors, associate pastors, evangelists and teachers from Baptist, Pentecostal and non-denominational churches. These differences in theologies served to make an interesting mix for sharing. Each had their own critique on the pros and cons of their own denomination and ministry context. Each shared how they suffered various areas of abuse: abandonment of a parent, sexual abuse (by a parent or friend of family), domestic violence (by the participant), addiction (substance and sexual), oppression (denial of personhood) and verbal abuse (degrading and debilitating treatment).

The researcher surmised that part of the decline in their love for God and spiritual fervor was due to unresolved grief work, pre-occupation with success and status, being caught up in consumerism and people pleasing, and simply feeling like a failure to God.

The pre- and post-surveys allowed pastoral leaders the opportunity to see where their passions were. The data suggest there was increase in love for God found in these pastoral leaders at the end of the six-week alternative community. The community brought great depth to the participants' lives, allowing them to communicate on various levels of ministry.

The participants who had mixed feelings represented 10%. They expressed they loved God yet desired to go deeper in God. The researcher observed their ministry involvements did not bring them spiritual fulfillment in their service to God. While they appear to be involved in critical areas of the church (i.e., youth and young adult ministry, evangelism and music ministry), the actual ministry activity did not fulfill their soul longing for closer intimacy with God. This aspect of relationship has to be intentional and explicitly directed to Him.

Reading through the data helped the researcher identify another impact in increased love for God in a forty-four-year-old African-American woman whose church was non-denominational. As an example in this participant's journal, when asked how she measured her love for God, she wrote,

I was not in community and I believe this made me also estranged from God. I am amazed at what community does for your walk in Christ. I see differently now and I feel differently as it relates to my relationship with God. I didn't realize how it all related. It's all connected: relationship with God, relationship with His beloved community and then right relationship with self. I am grateful for this community bringing me back center to God.

Journal Question #1:

Journal how you measure your relationship, intimacy and love for God as a result of being part of the AC.

The data further suggest in this field alone that 87% of the participants experienced an increase in their love for God due to being in a community with their peers. The researcher sees aspects of Pentecost in what the participants are experiencing in the AC. The peers gathered in one place, on one accord, for one reason – waiting on the movement and leading of the Holy Spirit. Their common ground transcended their personal woes (i.e., broken fellowship with the church, mistreatment by the church, oppressed utilization of gifts and personal struggles). In fact, they found great comfort in knowing they were not alone in their respective pain and disappointments. The AC brought a presence of unconditional love representing the God of grace and love.

There were additional data that supported the major finding. After analyzing the open-ended questions given to the participants that provided space for the participant and researcher to discuss attitudes toward their love for God, the researcher found there was an increase in their love for God. The researcher asked participants in the open-ended question how the AC had affected their love for God.

Open-ended Question #6:

How has the AC experience affected your love for God?

The researcher, a fifty-one-year-old female non-denominational pastor, shared about her pastoral vocation, which tended to be lonely at times based on the lack of quality relationships in certain peers. She was encouraged to hear feedback that was congruent with her journey and observations. She attributed their commonality to God loving her enough to send like-minded peers to the AC. Her response was a greater appreciation and love for God.

The data show there is a difference in a Christian's life who does not walk with community. There is a clear implication in showing the advantage of an AC in a believer's life. The admonition from Paul speaks to these findings from 1st Cor. 12:21, "The eye can't say to the hand I have no need of you." That being said, each person in the body of Christ is made present for one another's formation and intrinsic connection to God; all members in the body are created in the *imago dei*. Interesting to note, theologian and pastor Dietrich Bonhoeffer speaks to this phenomenon of loneliness,

Let him who cannot be alone beware of community...Let him who is not in community beware of being alone...Each by itself has profound perils and pitfalls. One who wants fellowship without solitude plunges into the void of words and feelings, and the one who seeks solitude without fellowship perishes in the abyss of vanity, self-infatuation and despair.²¹

The researcher learned that being alone while operating in pastoral leadership was not uncommon with 80% of the AC. Feelings of being overwhelmed were constantly part of their emotional status during the six-week session. The consensus revealed due to lack of boundaries, these participants were overwhelmed. Overall, the researcher assessed that these boundaries were violated by internal needs of the participants needing to be needed, to feel important, to be accepted, and to feel the assurance of safety in the constituents they were serving at church.

After the lecture on pastoral vocations, "Idolatry versus Reverence," the participants grew in their commitment to God and love for God's mercy and long suffering. They repented and renounced the need to be worshipped. Therefore, the data suggest an increase in love for God as reflected in the interview and sessions feedback.

²¹ Dietrich Bonhoeffer, Life Together Quotes, accessed November 1, 2014, <https://www.goodreads.com/work/quotes/168889-gemeinsames-leben>.

Goal Measurement II

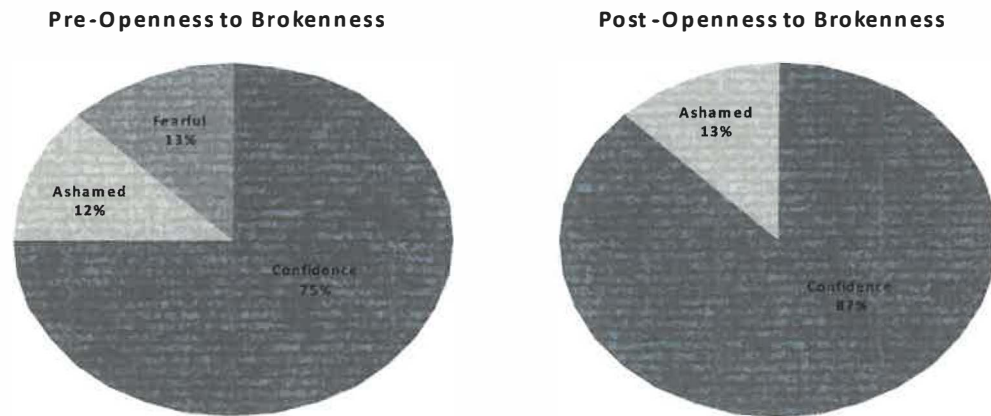
The researcher's goal was that the participants would experience an openness to addressing brokenness.

Major Finding II

The data suggest that the participants did experience an openness to addressing personal brokenness. Surveys across the pastoral leaders in the AC presented the researcher with significant findings concerning pastoral accountability. The data suggest that 80% of pastoral leaders had a place and person to go to for accountability and for sharing their brokenness. A total of 10% represented themselves as being too ashamed to share. Another 10% admitted being fearful of such a person in their lives. Thus, the data revealed mixed responses. The first major finding came from forty-one-year-old African-American female youth pastor in a non-denominational church. During the sessions, the researcher observed her being supportive to others in her body language with affirming nods while others shared and smiles when they shared victories over victimization, but yet she remained reserved in her own sharing.

The second participant who was hesitant in sharing brokenness was a thirty-year-old African-American male senior pastor who had been placed on sabbatical due to irreconcilable differences in his marriage and church hurt. He, too, displayed positive support while others shared, but reflected a certain sadness in his posture. The researcher noticed shame and guilt holding him at bay. This changed in him after hearing the depth and familiar woes from other pastoral leaders.

Openness to Brokenness



The data suggest there was an increase as the AC progressed in participants willing to share with one another their brokenness. The researcher contributes this increase to the AC creating a safe, loving and affirming environment. As a result, the participants felt safe, loved and confident to share. When an environment is conducive and supportive of vulnerability and transparency in a non-threatening, non-judgmental atmosphere, the participants gain a deepened security and safety. As the group progressed, the researcher noted significant findings in an increase in sharing, which grew to 88% of participants sharing with confidence, with 12% still slightly holding to their habits of discretion. The researcher asked participants in the pre- and post-surveys if they had a safe, non-judgmental community of peers. (See Appendix B)

Pre-survey Question #7:

Do you have a safe, non-judgmental community of peers to consult when you are broken, tempted, and discouraged with the assurance you can trust them to love you and lead you away from sin?

- a. Yes
- b. No
- c. I am too afraid
- d. I am too ashamed

The researcher sensed substantial “grief work” needed to be done with participants who admitted they had not gone through extensive processing of personal hurts. The researcher regretted that there was only minimal time spent in exploring grief work in pastoral leaders in the AC. The researcher felt she should have discerned this need given the statistics of pastoral leaders and their decline. The preliminary information sheet revealed pastoral leaders in this AC had suffered childhood abandonment, spiritual abuse, sexual abuse, loss of personhood, trust violations, betrayal by adults, innocence taken and addiction as a coping mechanism. These resulting behavioral patterns from these sufferings existed due to a lack of grief work entered in by the participants.

In light of the glaring statistics that show pastoral indiscretions, the researcher was able to analyze and categorize these red flags in the current AC. The isolation proved dangerous and reckless when pastors did not have safe places to go and process their unresolved childhood issues and failed relationships. The researcher feels these unmet and unprocessed issues have been absorbed “in the ministry context of pastoral leaders, thereby those leaders often attempt to meet their needs in inappropriate contexts.” Thus, the researcher encouraged grief work and processing of embedded pain. The researcher saw the participants’ challenge to reveal their true selves. Perhaps they held their pastoral mask tightly, fearing “if people really knew me, they would not like me or accept me.”

It is vital to their vocation that pastors mourn those experiences and events of their lives that were lost or went wrong (i.e., spouse, parent, child or careers). Interesting to note, in *How To Be An Adult: A Handbook on Psychological and Spiritual Integration*, David Richo affirms that mourning is the appropriate response to loss and it can proceed through unique stages,

Mourning is the appropriate response to the loss of what we once had or to the sad realization that we did not have all we needed. We are [thus] grieving the irretrievable aspect of what we lost and the irreplaceable aspect of what we missed.²²

Thus, without doing the above-referenced grief work, the researcher identified that pastoral leaders are headed for a dangerous, slippery slope of counter transferences. In fact, the researcher noted patterns of false selves upheld in this AC, including her own.

The family of origin was another location the researcher discovered in which falsity was developed, affirmed, and approved. This was maintained at all costs in the each participant's future families and relationships as well. For example, one participant had an alcoholic mother too drunk to care for her children and the participant as a child became parentified, assuming adult roles and responsibilities on her mother's behalf. This garnered her approval and affirmation from her mother – the only time she got this. So as an adult, she still fell into these caretaker roles when she needed to feel validated. While disillusioning, feelings of love, safety and acceptance came only within these false

²² Richo, *How To Be An Adult*, 16, 20.

boundaries for her. Richo suggests that in family dynamics as this, “Such boundaries became the long-standing habits and patterns that have been our limitation ever since.”²³

The researcher reading through the journals made another major finding in openness to brokenness. In the thirty-year-old African-American Baptist male participant’s journal, he revealed:

I found myself very hesitant in the beginning. After observing the authentic sharing of the group, it encouraged me to be open. They did not hesitate to share their battle wounds and weaknesses. No one judged anyone. We just sat in support and listened. I appreciate this process so much. We are brothers and sisters coming together for such a time as God has seen fit to heal, build and embrace one another.

The data further suggest that safety emerged in the AC as a result of the participants meeting one another’s needs in the AC. Needs are not often part of pastoral leaders’ mainstay conversations. If the subject does not surface, it remains hidden in the recesses of their being. The researcher recognized the participants’ ease in discussing external problems, issues and matters, but mentioning their own individual needs were not as simple, it seemed. Brokenness can remain in the fabric of a person who does not identify with their authentic needs. Fascinatingly, according to Richo,

We are born with inalienable emotional needs for love, safety, acceptance, freedom, attention, validation of our feelings, and physical holding. Healthy identity is based on the fulfillment of these needs...the origin of our identity is love.²⁴

²³ Ibid., 20.

²⁴ Ibid., 11.

The researcher found participants were willing to love one another without conditions and qualifiers. Unlike some of the more common clergy circle, where one may feel pressured to prove themselves and their achievements, this AC felt the opposite for participants. In light of a comfortable, focused objective, safety was felt and acceptance as a member of the AC was affirmed. The researcher noticed the equal attention participants were willing to pay to each individual, which served to validate one another's feelings. At the end of each session, the researcher noticed a hug was given to each person from each participant as a natural departing gesture, unprompted by the researcher.

The researcher found herself at times overwhelmed with emotions to actually facilitate and be part of such a transforming group of peers. The impact of the AC was very emotional for the researcher at times, as she listened to the participant stories, journeys and interventions and even gained validation for her own in doing so. She was humbled by the formation she saw emerging right in front of her eyes.

Other data supported the major finding as the researcher reviewed the participants' answers to the open-ended questions relating to addressing brokenness. The example below is the open-ended question number three in which the researcher asked participants how the AC impacted their ability to address brokenness.

Open-ended Question #13:

Did you have a change of attitude, value, effectiveness or belief in addressing brokenness in your AC group?

Additional data supported the researcher's review of the impact and increase in openness to brokenness. An African-American male participant expressed in journaling that he felt totally comfortable in sharing his brokenness with his AC.

Many of the assignments caused us to examine ourselves and how we lined up to the will and word of God. We were all blessed to share in a safe environment. For me, it was a stretch to become transparent before my peers, yet the safe environment helped me to be transparent. It was refreshing to be able to freely share in a safe, constructive environment that was conducive to healing and growth that truly made a difference in my life.²⁵

The researcher observed that the participant felt the love of God through an active listening community. In the AC, he was not ridiculed for his fragility, but was reinforced to share. A lack of listening and being heard was part of this pastor's brokenness. As a result, he was liberated through the love of this AC.

The homework assignment asked participants to discuss the ways they had experienced church hurt. Surprisingly, 100% of participants were able to contribute to this question in the affirmative. The offenses ranged from sexual abuse by clergy, oppression of gifts, domestic violence by the senior pastor, jealousy of the other leaders and rejection of call.

The researcher saw the benefits of maintaining the group's shared core values of confidentiality and respect. The researcher discovered that the AC progression was rooted in the spiritual grounding, learning, support and ability to maintain trust and care. Because the AC was structured to facilitate sharing at both personal and spiritual levels, the participation amongst the group helped leaders heal their hurts and transform their lives.

²⁵ 54-year-old African-American male participant, journal question #2 entry.

Goal Measurement III

The researcher's goal was that the participants would experience revitalization in their vocation.

Major Finding III

The data suggest that the participants did experience revitalization in their vocation. The researcher reviewed the pre-survey regarding revitalization of vocation of the eight leaders. The data suggest they were weary in many areas of their ministries. The pastoral leaders were asked to discuss their spiritual vitality and vocations at the beginning of Session VI of the AC. The popular answer for this inquiry was "C: Pressing my way."²⁶

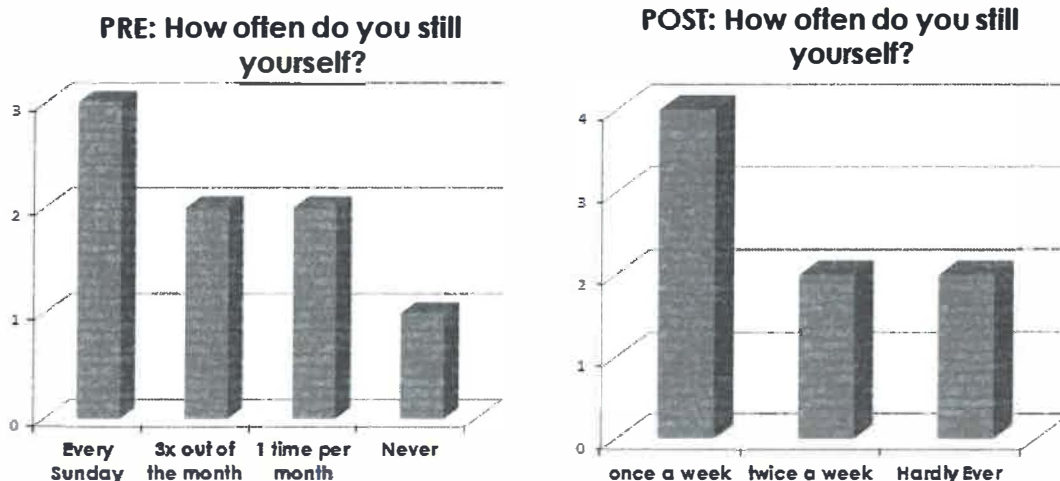
The researcher's major findings from this related data were that each of the leaders were inundated with church work and corporate work and were neglecting family matters and personal and soul care. The data suggest pastoral leaders were spiritually drained at the beginning of the AC.

Thus, it was evident the participants were not taking time for themselves to recharge their relationship with God. As Ruth Haley Barton points out in "Spiritual Rhythms in the Life of the Leader," stillness is one of the most important disciplines a leader can engage to enrich their connection with God.²⁷

²⁶ Journal question #3 entries.

²⁷ Barton, "Spiritual Rhythms."

Spiritual Disciplines: Silence & Solitude



The data further suggest as a result of them being part of the AC, there were indications of an important revitalization in the participants' vocation. The data revealed as a result of their time with God, decisions to fill their calendars as a sign of success was no longer the case. They were able to covet being with God and finding value in their time with Him.

The researcher attributes this revitalization in their vocation to the participants spending quality and intimate time with God and receiving clear instructions from the One who called them. A refocus and reprioritization toward God in their lives gave them relief and refreshment. A variety of responses showed how their vocations were revitalized. One fourth of the AC discussed an increase in revitalization as a result of their prayer and listening time. They described instructions and clarity revealed to them by God. Another finding was described as a flood of new sermons and teachings. Another 25% of the group talked about a new vision and new season of ministry, while the other

50% confessed that God called them; this was undeniable and there was absolutely nothing they could do to change it but become better stewards of His call. The researcher asked participants in the pre- and post-surveys the status of their experiencing a revitalization of call in their vocation.

Pre- and Post-survey Question #5:

How often do you experience a revitalization of your call to vocation?

- a. Daily
- b. Once a week
- c. Twice a year
- d. Once a year
- e. Not enough times
- f. Not at all

A significant finding was revealed by the researcher in reading the data analysis toward the end of the AC. The researcher found a 100% increase in the sense of pastoral vocation. Thus, part of the process of the pastoral leaders achieving revitalization was through the engagement of renewing their spiritual practices.

In Mark 6:31, Jesus' words resonate in these findings, "Come away with me, let us go alone to a quiet place and rest for a while." It was in this resting, the researcher argues, that the participants in the AC were able to experience revitalization in their vocation. Barton states an amazing truth when it comes to stillness and solitude:

When we keep pushing forward without taking adequate time for rest and replenishment, our way of life may seem heroic but there is frenetic quality to our work that lacks true effectiveness because we have lost the ability to be present to God, to be present to other people and to discern what is really needed in our situation. The result can be "sloppy desperation": a mental and spiritual lethargy that prevents us from the quality of presence that delivers true insight and spiritual leadership.²⁸

²⁸ Ibid.

No greater truth has been spoken regarding pastoral leaders being on “automatic pilot” in their pastoral vocations. The researcher discerned that the participants were continuing in the cycle of ministry for reasons that may have gone beyond the initial call. For example, the preoccupation with benefits, salaries and fame had been a distraction. The researcher identified patterns of fatigue in pastoral vocations listed amongst the data analysis. The researcher asked the participants in journal question number three of any impact the AC had on their revitalization of vocation.

Journal Question #3:

Journal in what ways have being in an AC impacted revitalization of your vocation.

Another major finding where a participant experienced revitalization was in a male African-American Baptist participant who entered the AC very discouraged about his call. The data suggest an increase in his revitalization of call based on his admitting at the end of project that his call is valid and confirmed by God. He also was urged to reexamine his preconceptions about female pastors from the sessions, as he observed the work the Holy Spirit was doing through the researcher.

My theology has been lukewarm over the years because of my conservative black Baptist upbringing, but I began to embrace this theology more after getting to see how God is using you. I actually am excited about sitting down with you and exploring the biblical scriptures from you to teach and show my children, for they were taught against women pastors as well. I believe my daughter has a call on her life.

This journal entry was humbling to the researcher and caused her to truly bless God as she saw the powerful effects of the AC. The results were more than revitalizing one’s purpose and call, but even reforming one’s theology to be in agreement with what

the Holy Spirit was doing. Female pastoral leaders will be blessed as their male pastoral colleagues come to embrace the uninhibited working of the Holy Spirit through His chosen vessel, male or female. This proved liberating not only for the participant, but also for the researcher, who has experienced consistent rejection from male clergy over the years. This revelation was deeply meaningful to her pastoral call.

The data further suggest 100% revitalization of vocation in all participants as they witnessed the renewing and reaffirming work of God in each of them. They actually witnessed their co-laborer being touched by God and re-commissioned with new boundaries, new parameters and new revelations. Barton's strong suggestion is adequate for pastoral leaders and the sustainment of revitalization,

One of the most important rhythms for a person in ministry is to establish a constant back and forth motion between engagement and retreat – those times when we are engaged in the battle, giving our best energy to taking the next hill and times when we step back in order to gain perspective, re-strategize, and tend our wounds – an inevitability of life in ministry. One of the occupational hazards for those of us in Christian ministry is that it can become hard to distinguish between the times when we are “on” and working *for* God and times when we can just *be with* God for our own soul's sake.²⁹

This kind of rhythm is non-negotiable in the life of the pastoral leader if leaders value God's instructions and agenda. The maintenance of one's personal life and vocation must stand in balance and equitable care of self, things of God and others. The researcher has witnessed an undeniable paradigm shift in revitalization of vocation.

The data analysis in the open-ended questions is congruent with the two previous data exemplars reflecting revitalization of vocation in the AC participants. The researcher

²⁹ Ibid.

asked the participants in an open-ended question to discuss how the AC had impacted their vocation.

Open-ended Question #14:

Explore if there was any impact in revitalization of your pastoral/teaching leadership vocation. Did you have a change of attitude, value, effectiveness or belief?

At the outset of the AC, the participants were discouraged with ministry, other ministry leaders, and personal feelings of failure related to ministry. The data suggest as a result of their six weeks in the AC, 100% indicated that the community was a catalyst toward a renewed perspective in their pastoral vocation. They expressed gratitude for the new tools that aided in this process (i.e., spiritual disciplines, reflections, journaling and peer discussions). The researcher observed the participants having a much lighter countenance at the end of the AC.

The data suggest that there were significant findings in the increase of all three measurements: 1) increase in love for God; 2) increase in addressing brokenness; and 3) revitalization of pastoral vocation. The culmination of the AC was a one-day retreat at Fuller Theological Seminary with seven of the eight participants in attendance. After the researcher reviewed the closing evaluations, the participants expressed a desire to continue the AC group on a monthly basis. The researcher was deeply moved and agreed to do so. The hypothesis was proven and its impact is explicitly found in this project implementation. An alternative community will impact pastoral leaders in their exploration towards spiritual renewal.

Conclusions and Recommendations

African-American Clergy Leadership: Strengths and Stressors

The researcher witnessed the undeniable presence of the living God in every age of His Church. During the chaotic circumstances of slavery, the faithfulness of God to release, restore and renew His people belonged to Him. The African preacher heard the call of God and emerged from the ashes of slavery transcending the depths of oppression daring to seek out truth. The dominant culture preached a psychologically oppressive and contained gospel to maintain dominance over both slaves and freedman. The dynamics of clergy leadership within the African-American church was fueled by a liberating gospel that said, “God loves us, too.” Through sheer inner resilience of an oppressed people, the black preacher endeavored to bring hope to the people. Thus, the multidimensional and multifaceted social justice agenda was a necessary focal point.

To this end, historically, the role of the black church has been noted for providing to their disinherited community economical, educational, cultural, spiritual and social resources. Central to the heart of the black preacher was the conviction to meet the basic needs of his people.

In the black church, the focus, as in Jesus’ day, was on the “least of these.” It was imperative to set the captives free and give sight to the blind, healing to the broken hearted and hope for the disenfranchised. It was there where they felt a sense of safety, home and connection. The black church provided safe places as the two hell-hounds of racism and bigotry surmounted their tracks. The black preacher was more than a spiritual

voice; they were tasked with wearing multiple hats. They were civic, political and community leaders who mediated and served as advocates for the people. It was in the black church where dignity, respect and one's voice was validated and reaffirmed.

It was this religious institution that assisted black families in how they handled the stressors they faced by embracing a faith that would not quit. They led the educational electoral initiative advocating for education to raise the individual efficacy.

The black church with unspeakable joy inspired its constituents to walk with Christ through their life and service unto Him. Thus, they were inspired to find their God-given purpose, vision and identity. From the pulpit to the pews, black preachers trained members in leadership roles consisting of volunteerism, Sunday school teachers, deacons, church administration and more. The pride of the black church was found in their assurance of making upstanding citizens for the moral compass of the community. In addition, the black ecclesiastics were on the front lines of building black educational institutions. Inspired by the long-denied opportunity for education, now we have tours, grants and a strong community of financial contributors.

In contrast, the researcher discovered through statistical assessments and personal associations that the stressors in the twenty-first century church are constant. Considering the official roles of counseling, weekly speaking, funerals, weddings, congregational events, academic training, community and social justice demands are the collective task of the pastoral leader. In addition to these, pastoral vocations also find themselves preoccupied with the unique demands of post modernity, the prosperity movement and an enculturation of consumerism. The attempts to satisfy these make pastoral ministry an

ongoing planning and performance of sorts. The battle between the sacred and secular is where a large number of pastoral leaders find themselves hanging in the balance.

Pastoral brokenness is another stressor – one in which substantial energy is spent hiding and masquerading. It is one thing to announce the joys of the pastoral call, but what do you do when you also have unresolved pedophilia tendencies? You are a worshipper, but as soon as the benediction is pronounced, the womanizer in you surfaces. You are assigned your first shepherd's role, but deep down inside you know you struggle with shielding your substance abuse. How do pastors hide the skeletons of humanity that eventually seep out and contaminate how they do ministry? The array of pastoral stressors can be due, in part, to 12 main temptations³⁰:

1) lack of love for God	7) pastor as a people pleaser
2) lack of self	8) unrealistic expectations of self
3) lack of mentorship and spiritual companions	9) excessive pursuit of vocational success
4) deficiency in personal accountability	10) unprocessed grief work
5) lack of education and training	11) lack of balance and boundaries
6) unresolved family of origin issues	12) pastoral brokenness

Pastor as Visible Representative of the Congregation

Ship captains and pastors have a great deal in common. They both are in charge of the ship and the direction they are taking the passengers. Like Jesus, they call for them to come to salvation, but there is also a responsibility after they come. Pastors, like Jesus,

³⁰ Candace Kelly, 12 main temptations and stressors for pastoral leaders.

celebrate new life but they also journey into the terrains of deeply troubled waters as well as smooth, calming seas. Pastors who are not on the board in the congregation leading the people are spiritually “AWOL,” leaving substitutes to do what God has ordained them to do. In this highly energized culture, it is hard to pastor from anywhere but the helm of the ship. In other words, this technocratic age can be self-deceiving if pastors believe they have fulfilled their call from an airplane 30,000 feet in the air being piped in through Skype.

Today, many full-time pastors travel more frequently than ever. Their pulpits are then occupied with stand-in ministers, either locally recruited or flown in from a distance. This pattern empowers senior pastors to both evangelize the world while marginally maintaining their post. Pastoral leaders would do well to find a balance of church, travel, family, rest and spiritual fortification in their own lives. Without these, burn out is eminent.

In light of the pressures that persist in the lives of African-American pastors, they must be careful to resist distractions that override their commitment to the charge of discipleship. Have pastors missed the great commission in part to “make disciples after they have caught disciples?” Where are many of our pastors? Discipleship is critical to the formation of God’s people. Making disciples is the most transformative and powerful request from Jesus to His church, yet it receives the most pathetic response from His pastoral leaders. The statistics show the twenty-first century church’s decline in spiritual growth and formation reported by the Barna Group:

Even with the increase in born-again Christians over the last 20 years, what has not increased is the participation in their faith...As the number of born-again adults has increased, the engagement in the Christian life seems to have waned – a

common problem when a product, service, movement, or perspective gains massive numbers and velocity.³¹

The researcher has identified consumerism, enculturation, social media and pastoral idolatry as a few key contributors to the demise of the church. Further, the Barna Group study pinpoints specific areas of stagnation, calling the areas that dipped substantially in the last twenty years, such as church attendance and Bible reading, “critical reflections.” In the past decade, even the proportion of born-again adults who say their faith is vitally important to them has dipped substantially. The Barna Group experts concluded their analysis of the born-again Christian segment of the study by saying that such a spiritual condition reflects the “pursuit of cheap grace,” described by theologian and martyr Dietrich Bonhoeffer. The condition “fits America all too snugly today.”³²

The task of making disciples is one that requires steadfast love for God and attentiveness to His people. It stands to reason, it is easier for shepherds to attract sheep but it is another thing to form, correct, guide, and teach them along the way. That is making disciples. The apostle records Jesus’ loving criteria to Peter to make disciples in

³¹ Alex Murashko, “Study: Born-Again Christians Lacking Commitment,” *The Christian Post*, August 5, 2011, accessed December 16, 2014, <http://www.christianpost.com/news/study-born-53454/>.

³² Ibid.

John 21:15-17.³³ It is the love for Christ that compels a shepherd's heart to respond to this request.

The Burdens and Blessings of Clergywomen in Pastoral Leadership

Over the past 100 years, the free black church has seen its share of powerful black male preachers. Unfortunately, women pastors have not received their just due or honor in affirming their gifts. They, too, were present and supportive during the most hostile times of black liberation fighting on the front line. Alongside our male clergy were always women perpetuating messages of hope and freedom. The phenomenon of women pastoral leaders was not widely accepted. They faced bigotry, sexism and oppressive opposition from the dominant culture and even their African-American counterparts. This message of hope did not stop the courageous 18th century female preacher Jareena Lee, who was not ashamed of the gospel of Jesus Christ. She was the first woman ordained to preach by Richard Allen, who was founder of the African Methodist Episcopal Church in 1819. Next, Sojourner Truth took up the mantle to speak truth to power through a liberation gospel.

Women in prophetic pastoral and apostolic roles are affirmed in God's sacred text. The female clergy cloud of witnesses include, to name only a few, prophetess Miriam, Deborah the Judge, Pricilla, Samantha, the Woman at the Well, Junia (a companion

³³ John 21:15-17 (KJV): **15** So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah,[a] do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs." **16** He said to him again a second time, "Simon, son of Jonah,[b] do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep." **17** He said to him the third time, "Simon, son of Jonah,[c] do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep."

worker of the apostle Paul). The twenty-first century church is replete with women who have heard and answered the glorious call from Jesus Christ. For example, the Hartford Institute for Religion Research provides an interdenominational grid and notes,

The distribution is not equal across denominations however. The more theologically liberal groups such as the Unitarian Universalist Association and the United Church of Christ lead in the percent of their clergy who are female with 30 and 25 percent, respectively. Most theologically conservative groups in the list - the Southern Baptist Convention, the Free Methodist Church and the Assemblies of God all have less than 10 percent of their pastors being female.³⁴

The following table gives the total clergy and percent of female pastors as of 1994.

Denomination	Total Clergy in 1994	% Female Clergy
American Baptist Churches	5758	12%
Assemblies of God	18,570	8%
Christian Church (Disciples of Christ)	5469	18%
Church of God (Anderson, IN)	2955	10%
Church of the Brethren	1163	12%
Church of the Nazarene	3413	11%
Episcopal Church	11,314	12%
Evangelical Lutheran Church in America	13,225	11%
Free Methodist Church	1878	1%
Presbyterian Church (U.S.A.)	14,578	19%
Southern Baptist Convention	35,130	4%
Unitarian-Universalist Association	1236	30%
United Church of Christ	7297	25%
United Methodist Church	20,617	15%
Wesleyan Church	2190	11%

³⁴ "A Quick Question: What Percentage of Pastors Are Female?," Hartford Institute for Religion Research, accessed December 16, 2014, http://hrr.hartsem.edu/research/quick_question3.html.

This chart does not represent an exhaustive or comprehensive representation of all denominations and all women in pastoral ministry. However, it does give us a strong front that women are in ministry in pastoral leadership leading God's people.

Lay and Clergy Leadership as the Congregation's "Immune System"

In the researcher's Doctoral of Ministry Spiritual Formation for Worship Leaders and Ministers program, she was introduced to Edwin Friedman's work, *Lay and Clergy Leadership as the Congregation's "Immune System."*³⁵ After learning of Friedman's work, the researcher was led to ask, "What can Friedman's work contribute to my attempt to impact pastoral leaders in spiritual renewal?" The skill-set of leadership development and conflict management will help pastoral leaders foster healthy congregations in navigating around human behavior and potential danger. For the purposes of this study, the most succinct way of reporting what the researcher learned is to summarize the principles expressed by Friedman's assumptions about congregational conflict.

The researcher agrees there can be a toxicity of pathogenic forces designed to hurt a congregation depending on how weak or strong the leadership's immune system is. For example, the previous section discussed female clergy as a burden and blessing. This can clearly be a tangible destroyer if the congregation is not largely in support of women in ministry. Furthermore, the researcher agrees with Friedman that the pastoral leader and congregation that work well at establishing good and explicit boundaries will interact

³⁵ "Congregational Life Dynamics and Conflict Management: An Application of Family Systems Theory," Unitarian Universalist Association of Congregations, accessed December 12, 2014, https://www.uua.org/documents/congservices/dynamics_conflict.pdf.

well with one another. This happens smoothly when pastoral leaders increase their presence as a result of invasive conflict agents in the social system of the congregation.

As leaders operate from a place of objectivity, emotional health and vision, the healthy cycle leads to the church becoming healthier. As a result of learning Friedman's work theory, the researcher developed a seven-step design for pastoral leaders to measure their congregational health:

Measuring Congregational Health

1. Does your mission statement establish the boundaries of emotional health?
2. Does your mission statement define the congregation's core definition of self?
3. Does your congregation have in place a conflict management process that leads to a healthy church?
4. Does your congregation have in place a series of right relations statements, policies for decision making and attitudes of respect and gratitude?
5. Does your mission derive from a shared congregational dream or vision?
6. Does your mission help your congregation delineate what is and is not self to the congregation thereby knowing what to say, "yes" or "no" to.
7. How would you rate your leader's emotional health?³⁶

These procedures help maintain a congregation's vitality in the spirit and energy for missional work based on the healthiness of a spirit-led leadership team. Another point that has shaped the above leadership is a healthy spirituality in order to sustain a healthy immune system to help anchor and empower the pastoral leader and lay leader to do the work at hand.

³⁶ "Congregational Life Dynamics and Conflict Management."

The Significance of Pastoral Leaders Recalling Their Vocations

Pastoral leaders can experience ongoing spiritual renewal by integrating sabbatical life of coming away in a communal setting with colleagues for the sole purpose of recalling their own stories. This is a vital spiritual discipline and practice that is lacking among many pastors. This Judeo-Christian process assists in connecting with their original motivation for accepting their call. Further revisiting this truth helps to stay on the divine track and not get off the spiritual yellow brick road as so many have done through abuse of power, aggrandizements, substance abuse, idolatry, adultery, self-promotion and other trappings. For maximum impact, retreat settings reviewing our call in a community of caring people, has much significance. Namely, the pastor comes away with fresh manna from God and less regurgitating old messages. Surely, such a healing journey with colleagues allows us to see that we are not alone. What good news this provides for pastoral leaders so that their message can be proclaimed with witness and power. True healing, restoration and liberation can be realized when pastoral leaders feel less vulnerable and isolated.

Remembering the fire, zeal and steadfast promise of our oath and fidelity to the sacred call is a practice the pastoral leader would do well to revisit periodically, being able to take a new look and perhaps gain a renewed perspective of the call. The fruits of this process produce for the pastoral leader a healthy journey to self-awareness, self-discovery and reconnecting to their original call.

Blessings in Pastoral Leaders Having a Rhythm of Life

In Mark 6:31, Jesus' words resonate in these findings: "Come away with me, let us go alone to a quiet place and rest for a while." It is in this resting that pastoral leaders can experience revitalization in their vocation. Stillness is one of the most radical disciplines a leader can engage while the trappings of the world and church work compete for their time with God.

The lack of having an adequate spirituality for the pastoral vocation prevents a sound and wise leader from emerging. The result can become a nonchalance and disconnection toward the pastoral vocation. In other words, it is not uncommon to witness the sad seditious disconnect between pastor and people. To avoid this degeneration, spiritual disciplines are vital to the pastoral vocation. No greater truth has been spoken regarding pastoral leaders being on automatic pilot in their pastoral vocations.

Pastoral Leaders and Unresolved Grief Work

Pastoral leaders need to mourn those experiences and events in their lives that were disturbing and those tangible things that were lost (i.e., spouse or child, infidelity, abuse, property, and/or health). Sadly, mourning is a foreign process to many pastoral leaders who do not take the time to grieve their losses. They are found back on the job after the committal and back in the saddle after a terrible divorce. Unfortunately, what

hinders pastoral leaders from entering this process are nine resistant variables. The nine listed below are most common³⁷:

- The guilt of missing work
- The inability to process pain in a healthy manner
- Over spiritualizing the event to numb the pain
- Walking in denial steep in anger at God for the loss
- The inability to give oneself permission to grieve
- The disillusionment that grieving is not for leaders
- The masquerading of being invincible for the congregation
- Fear of trusting God with process
- Necromancy of the dead and refusing to let go

Richo speaks light and life to these dark areas of the soul. “Mourning is the appropriate response to the loss of what we once had or to the sad realization that we did not have all we needed. We are [thus] grieving the irretrievable aspect of what we lost and the irreplaceable aspect of what we missed.”³⁸ Without doing grief work, the researcher identifies that pastoral leaders are headed for a dangerous, slippery slope of counter-transferences. Counter-transference happens when the pastor begins to project his or her own unresolved feelings onto the parishioners. For example, if a pastor has been violated and the counselee is bringing up such issues, the pastor who has not resolved their issues can become too emotionally involved. When victimization in one’s past is unresolved, the pain from that situation can transfer as well. The old unresolved pain

³⁷ Candace Kelly, Nine resistant variables that hinder pastoral leaders from grieving.

³⁸ Richo, *How To Be An Adult*, 16, 20.

from the past is carried over to the present and projected on others. A pastor reenacting the same victimization upon someone else makes pastoring a toxic and chaotic task.

Pastoral Leaders Embracing the Holy Spirit

Where is the Holy Spirit in our churches? Where is the Holy Spirit in operation in our pastoral leaders? A more critical question, where is the Holy Spirit in our doctrine or theology? The Holy Spirit is the third person in the Trinity that is rarely referred to in many mainline churches. For the most part, the Western theological focus has been on Christ and the church. In his article, “Holy Spirit and Church Governance,” James A. Coriden asserts,

For a very long time, theologians have lamented the dearth of theological reflection on the Spirit. They have often referred to the Holy Spirit as “the forgotten God,” “the hidden face of God”, or “the unknown Third Person”. In comparison to teachings and writings about Christ the Son, what was known and taught about God the Spirit was relatively slight. This theological deficiency has been called a “pneumatological deficit”.³⁹

The researcher attributes this grave neglect to the inability to make tangible the person of the Holy Spirit. He cannot be domesticated or humanized as Jesus shared. He is all Spirit. His very presentation baffles many pastoral leaders’ understanding. The researcher believes pastoral leaders are in desperate need for a pneumatological renaissance to emerge. Coriden rightly states, “Now, in this ‘springtime of the Spirit,’ pastoral leaders must become Spirit-bearers for the sake of a more Spirit-conscious

³⁹ James A. Coriden, “Holy Spirit and Church Governance,” *New Theology Review*, February 2007, accessed December 16, 2014, <http://newtheologyreview.com/index.php/ntr/article/viewFile/216/389>.

church.”⁴⁰ We are in the age of the Spirit. John 4 reminds us that God is a spirit and they that worship Him must worship Him in spirit and in truth. How do we worship God fully if we do not embrace the third person of the Godhead?

Holy Spirit and the Great Commission

Jesus knowing the weight of the mission informed His disciples He would not leave them comfortless, but would send them the Helper, the Holy Spirit (The Paraclete). Jesus knew the job He called them to do could not be accomplished in their own might and in their own strength. They didn’t have enough experience to do the work at hand. They didn’t have enough rabbinical education and they were still lacking insight and revelation of the mission. Until Jesus ascended, they had not been fully transformed in body, mind and spirit. They received the mind of Christ, they received the love of God shed abroad in their spirits, they received the spirit of truth and, therefore, boldly spoke the truth of power because they were filled with the Holy Spirit.

Likewise, pastoral leaders have been charged with a call that cannot be done in their own might, education, position or prominence. The pastoral leaders will need to submit to the transforming power of the Holy Spirit just as the disciples did. By submitting to this transforming power of the Holy Spirit, they will be able to accomplish the work of the Holy Spirit and impact the kingdom of God.

Just as Moses and Jesus were born in the midst of civil unrest and political anarchy, the harvest grounds have not changed substantially. God’s people are all over the

⁴⁰ Ibid.

nations, and many are in peril. Where is the prophetic word of hope? The voice of one crying in the wilderness of sin and degradation continues to be the charge of the pastoral leader. How can pastoral leaders who are not centered or continuously being formed in the character of Christ through the power of the Holy Spirit discern what to proclaim in these perilous times?

What we see prevalent in our current climate includes police brutality, racism, human degradation and bigotry (such as the recent well-known stories of wrongful deaths of black men including Trayvon Martin, Michael Brown in Ferguson, Missouri, and Eric Garner in New York). These reflect inequality and illegal profiling. Terrorist attacks both domestic and foreign to the widespread of impoverished children in foster care and juvenile systems. Our prison systems filled with a majority of African-Americans men and women, modern day slavery both sexual and labor, and the breakdown of the family structure is desperately in jeopardy.

The cloud of unrest and uncertainty continues to be a weight hard to shake. The struggle is imminent as pastoral leaders plow the ground to keep the great commission and the great commandments alive and blazing. The researcher firmly believes we cannot allow the light of hope to grow dim. A renewed sense of prophetic imagination must emerge in twenty-first century pastoral leaders that only comes through spiritual renewal.

Spiritual Renewal and Repentance

In order for renewal to take place, repentance must precede. It is the Holy Spirit's role to convict, convert, enliven, draw, restore, and bring back what belongs to God. As

sin crouches at our doors waiting to consume us, the Holy Spirit longs to guide us. The warfare is within and without. The fight is on two horizons for the pastoral leader. The inner fight weakens and renders us impotent. And secondly, the external warfare seeks to disqualify the witness, causing those that follow to stumble. Jesus gave to the church the gift (the Holy Spirit) needed to do the work He called the church to do. In addition, the Ephesians 4:11-12 identifies the respective gifts given to the church to advance the kingdom of God. So how can pastoral leaders remain faithful stewards of the gift that He gave to the church absent the presence of the Holy Spirit?

Spiritual Companions for Pastoral Leaders

All pastoral leaders can benefit from having spiritual companions on their journey. Theoretically, pastoral leaders who are immersed in God's work forget that the journey is not a solitary one. Pastoral leaders can benefit from being deeply connected with a community or person who comes alongside and is a companion to them – either a small, close group or even a one-on-one companion to nurture their walk would be advantageous. Sometimes pastoral leaders overlook the fact that the journey can be a lonely and isolated one. Hence, encouragement is needed.

The sacred text in the book of Hebrews encourages pastoral leaders to endure the race and do not quit (Heb. 12:1). The word endure clearly presupposes tension. It will not be easy. But the Hebrews writer says all one has to do is look back and see the host of witnesses cheering them on. They are in the heavenly grand stands cheering, "You can go

to the finish line because we made it. You can make it, too.” A careful reflection of the cloud of witnesses shows that some of them had spiritual companions on their journey.

In this challenging pastoral call, pastors need people to believe in them, but not polarize them. Many leaders surround themselves only with those that love and care for them. The researcher noted from the July 12 lecture she shared with Wil Hernandez, “Rarely do pastoral leaders have truth tellers around them.”⁴¹ For the pastoral leader who does not have a truth teller, he robs himself and the congregation from God’s wisdom.

The Four Spiritual Companions

In the spirituality tradition, there are four spiritual companions. One must look at them in elastic and expansive ways, not in rigid ways because they can overlap. Hernandez credits Henri Nouwen for bringing balanced perspectives to the need for pastoral companions on the journey. He says, “We do need encouragers on our journey, we do need cheerleaders, reinforces and support systems.”⁴² Conversely, pastoral leaders also need truth tellers on the journey. And we also need discouragers on the journey. These are people that can confront us but lovingly. It is not spiritually healthy for leaders to be surrounded by fan clubs and those that love to just stroke them and pat them on their backs. While this is a legitimate need, there is also a need to balance their lives with those who love boldly enough to tell pastors who they really are and how they are

⁴¹ Wil Hernandez and Candace Kelly, “Spiritual Companionship,” lecture at Fuller Theological Seminary Library, Pasadena, CA, July 12, 2014.

⁴² Ibid.

honestly being experienced. Some pastors are mortified to experience such truth and, therefore, find themselves in isolation.

Leaders should not only want people around them that always tell them what they want to hear; but they need those that will say, “I love you and I think this is how I am experiencing you right now. I am going to tell you the truth because no one else will, plus others may be intimidated by you.” We need sincere people around us – truth tellers. Those that are speaking into our lives for our benefit are those that will help us remain authentic. The four companions are described as follows:

A spiritual friend. Spiritual friends are egalitarian in nature. This means they are our peer equal. They are mutual in sharing, mutual in alignment, and mutual in support. It is not soul friendship when you are always on the giving side. Spiritual friendship is a very creative dance, a very elaborate dance. It is a give and take. But our journeys don’t always call for that kind of friendship.

A spiritual guide. If spiritual friendship is on a peer level, as a leader, you want to have a spiritual guide. This is a person familiar with the terrain of life and who knows the nature of the journey. This person knows where you have been, how you got there and where you are going. Pastoral leaders need someone that will invest in them and clear the way for them.

A spiritual mentor. Then we need a spiritual mentor. The goal of the spiritual mentor, according to *Mentoring: How To Invest Your Life In Others* by Tim Elmore,⁴³ is to help polish their character, develop their gift, and groom their attitude and lifestyle. Usually it is on a formal, contractual basis for a particular period of time. You become a

⁴³ Tim Elmore, *Mentoring: How to Invest Your Life In Others* (Duluth, GA: Growing Leaders, 2004), Exhibit 16-4.

mentee to the mentor. On the other hand, it is wise to understand what a spiritual mentor is not. You don't want a mentor who wants you to be a carbon copy of him or her. That is called mind control. A good mentor is to help Christ be formed in you and live up to your spiritual potential.

A spiritual director. This last one is the most time-honored one, and that is every pastoral leader needs a spiritual director on this journey from time to time. Spiritual direction is summed up in two words: prayer and discernment. You need someone to come along side you to discern where the Holy Spirit is working in your life and to discern God's presence and activity along the way. Spiritual discernment is not counseling nor is it directing the person to do or go in a particular way. The spiritual director assists the directee on the journey of sensing God for themselves. Asking the appropriate questions that begin with how, when, what, who and where are common search words for discernment. For example, how are you experiencing God today? When do you sense God in this area? What do you believe God is saying to you concerning this situation? Where do you believe God is leading or present in this situation? Who is the most influential person in your life today? These are examples of how a spiritual director may enter your life and journey with you. Of course, the key dynamic in spiritual direction is the presence of the Holy Spirit, who is the primary agent the entire process.

Conclusion

The purpose of this dissertation was to present a spiritual formation approach to pastoral leaders for the purpose of exploring spiritual renewal for pastoral leaders by

implementing an alternative community. In addition, the researcher elicited an integrated method including theology, anthropology, psychology, spirituality and relationality. This method was designed to explore an increase in love for God and awaken openness to address brokenness. Such growing self-awareness and deepened spirituality, the researcher believed, would provide for significant revitalization of the pastoral vocation.

It has been the researcher's humble honor to spend the past five years exploring this renewal process. This study was fruitful for the following three purposes. First, a knowledgeable response to God's gracious resourcefulness of renewal was needed. Secondly, there was a potential contribution to be unearthed and offered to the wider discussion on renewal so common in pastoral leaders. The church needs more leaders who are sound, grounded in the spiritual disciplines, and led by the Spirit of God. By engaging in spiritual disciplines as a means for intimacy with God and addressing their own spiritual needs, pastoral leaders can enjoy inconceivable transformations in their relationship with God. Thirdly, the researcher desired to leave a written record of her own experiences and perspectives, and those of the other participants, to be part of an "ecclesiastical memory" to offer to pastoral colleagues.

It was this researcher's objective to revitalize the spiritual formation of pastoral leaders with this study. In *Research Methods In Anthropology*, H. Russell Bernard asserts,

Participant observation...is both a humanistic method and a scientific one. It produces the kind of experiential knowledge that lets you talk convincingly, from the gut, about what it feels like to plant a garden in the high Andes or dance all night in a street rave in Seattle.⁴⁴

⁴⁴ H. Russell Bernard, *Research Methods in Anthropology: Qualitative and Quantitative Approaches*, 4th ed. (Lanham, MD: Altamira Press, 2006), accessed November 30, 2014, <http://www.antropocaos.com.ar/Russel-Research-Method-in-Anthropology.pdf>.

Likewise, this researcher can talk with persuasion on the impact an alternative community can have on the pastoral vocation. In this case, this means being able to articulate and communicate about the researcher's own renewal experience as well as that of pastors, ministers and teachers who participated in the AC. Therefore, recounting the reality of such a life-transforming journey together is best conveyed when feelings, not just facts, are disclosed.

Finally, "an axiom of leadership is that leaders do not fail because of their weaknesses, but as a result of their strengths being out of balance,"⁴⁵ rightly stated in "Holistic Formation of Spiritual Leaders and Their Ministries at the Beginning of the Twenty-first Century" according to Michael Biscof. The researcher argues that one of the primary reasons pastoral leaders fail to finish well is that they stop their formation process. When one discontinues their learning and growing in Christ, their spirituality decays and dies. It is far too easy to rely on one's strengths and natural abilities and neglect the continual growth and focus that is necessary for every leader to produce the fruit of righteousness. Hence, this thesis has provided a schema to sustain the twenty-first century pastoral leader and provide a spirituality adequate for renewal.

⁴⁵ Michael Biscof, "Holistic Formation of Spiritual Leaders and Their Ministries at the Beginning of the Twenty-first Century," doctoral dissertation (Pasadena, CA: Fuller Theological Seminary, 2014), 7.

APPENDIX A

DEFINITIONS

Definitions

Alternative community: The term “alternative community” is coined from Walter Brueggemann’s work in *The Prophetic Imagination*.¹ For the purposes of the researcher’s project, alternative community defines a group of pastoral leaders (women and men) who meet regularly for the purposes of exploring the impact of the participants’ increase in love for God, development in openness to address brokenness (theirs and others), and impact of experiencing an attitude of revitalization of their pastoral vocation.

Disciplines: The researcher highly regards Henri Nouwen’s definition of discipline. “By discipline, I do not mean control. If I know the discipline of psychology or of economics, I have a certain control over a body of knowledge...in the spiritual life, the word discipline means ‘the effort to create some space in which God can act.’”² This, indeed, is the opposite of what is typically understood as discipline. Nouwen continues, “Discipline means to prevent everything in your life from being filled up. Discipline means that somewhere you’re not occupied, and certainly not preoccupied.”³ The more a pastoral leader’s calendar is full, the more there seems to be a sense of importance and demand. This pattern allows little room for God to do anything spontaneously, as well as making it hard for us to hear new directions. In the spiritual life, discipline means to create that space in which something can happen that you hadn’t planned or counted on.⁴

Enculturation: Enculturation is learning the dominant culture and behavior of another subculture and assimilating it into your belief system. Consumerism enculturation is dangerous and aggressively at work in today’s church. This includes the replacing of conversion with consumerism, transformation with moral formation, sanctification with spiritual compromise, authenticity with having a form of godliness, repentance with tolerance and wholly separate with assimilation. These contrasting compromises have cooled down the fire of holiness. Pastoral vocations must take heed to these subtle intrusions, as they are the threats to the tenets of Christian faith.

Pastoral leaders: These are chosen men and women called out to do the work for the master, the Holy Spirit.

Soul companionship: This is four overlapping avenues that represent a broad spectrum of help in growing one’s spiritual formation, including spiritual friendship, spiritual

¹ Brueggemann, *The Prophetic Imagination*, 11.

² Nouwen, *Spiritual Formation*, VII-IX.

³ Ibid.

⁴ Ibid.

guidance, spiritual mentoring and spiritual direction. Spiritual friendship is the most informal and reciprocal of all four ministries, involving two or more friends who support, encourage, and pray for one another on their spiritual journeys. Spiritual guidance refers to general help given individually or in a group – whether in the form of counsel via sermons, letters, or teaching – that seeks to advance the formation of Christ-likeness in the other person(s). Spiritual mentoring is a more formal arrangement in which someone who is more experienced at a given skill teaches, models, and imparts essential knowledge, training, and strategies to someone less experienced. Spiritual direction refers to the structured ministry of soul care and spiritual formation in which a gifted and experienced Christian helps another person grow in relationship with and obedience to God.⁵

Spiritual formation: Spiritual formation is a community-centered discipline designed to facilitate Christians in the knowledge of God and one's true self (dual knowledge) and living authentically before God. Its primary concentration is the inner work of the Holy Spirit in the life of the Christian. The heart of forgiveness, restoration, love and attending to unresolved grief work are some major areas. Spiritual formation maps the developments of the mind and the heart that joins one with God and neighbor. By exploring and developing the authentic self through concentrating on the quality of one's emotions, will and understanding, spiritual growth can be measured.

Spiritual renewal: Spiritual renewal is a grace-filled spiritual rejuvenation through rest, repentance, reflection and recommitment to loving Christ through a surrendered, worshipful heart.

⁵ Hernandez, *Henri Nouwen and Soul Care*, 19.

APPENDIX B

PRE- AND POST-SURVEY QUESTIONS

Pre- and Post-survey Questions

Project Name:
Spiritual Formation: Exploring Spiritual Renewal
for Pastoral Leaders in an Alternative Community

Name: _____ Gender: ☐ Female ☐ Male

Age: ☐ 21-39 ☐ 40-45 ☐ 46-50 ☐ 51-55 ☐ 56-60 ☐ 61-65 ☐ 66-75

Please answer the following questions to the best of your ability and experience:

1. Measure your attitude for your love for God.
 - a. My heart is for him and I love him.
 - b. My love for God is conditional
 - c. I love him but I long to love him more
 - d. My love for God I son trial
 - e. I'm mad at God and I withhold love as I do a lover because of his inaction at times.
2. Rate your spiritual vitality.
 - a. Spiritually fit and vibrant
 - b. Spiritually empty and worn
 - c. Spiritual "burn and crash"
 - d. Spiritually pressing my way
 - e. Any additional comments, please share.
3. Rate how often you pray (setting aside time to pray, not on the run, but a pattern of prayer time) in your home?
 - a. Daily
 - b. Three times a week
 - c. Four times a week
 - d. Depends on the season I'm in
 - e. Only in crisis
 - f. Very inconsistent
 - g. I desire to improve in this area.
4. Rate how often you are intentional about coming before God to just sit still before God in order just to be with Him (not asking anything; just listening and basking).
 - a. Morning and evening
 - b. Once a day
 - c. Once a week
 - d. Hardly ever, too busy
 - e. Never

5. How would you rate your life as a disciple of Christ?
 - a. Committed to follow Him
 - b. Struggling to follow Him
 - c. Straddling the fence
 - d. Sold out completely for him
 - e. Any additional comments, please share.
6. Are you or have you ever been part of a community of your peers that held you accountable for your inner spiritual formation?
 - a. Yes
 - b. No
 - c. Not sure
 - d. Any additional comments, please share.
7. How often do you come away to nurture your spirit and cultivate intimacy with God in a solitary place?
 - a. Daily
 - b. Occasionally
 - c. Hardly ever
 - d. Not part of my practice
 - e. Any additional comments, please share.
8. Do you have a safe, non-judgmental community of peers to talk to when you are broken, tempted, discouraged and weak with the assurance you can trust them to love you and lead you away from sin if need be?
 - a. Yes
 - b. No
 - c. Sometimes
 - d. Any additional comments, please share.
9. Do you experience moments when want to give up ministry at times?
 - a. Yes
 - b. No
 - c. I'm there now.
 - d. I have been discouraged at times.
 - e. Any additional comments, please share.
10. How often do you experience a revitalization of your call to ministry?
 - a. Once a week
 - b. Twice a year
 - c. Once a year
 - d. Not enough times
 - e. Every so often
 - f. Not at all
 - g. Any additional comments, please share.

APPENDIX C

OPEN-ENDED INTERVIEW QUESTIONS

Open-ended Interview Questions

Project Name:
Spiritual Formation: Exploring Spiritual Renewal
for Pastoral Leaders in an Alternative Community

Name: _____ Gender: ☐ Female ☐ Male

Age: ☐ 21-39 ☐ 40-45 ☐ 46-50 ☐ 51- 55 ☐ 56- 60 ☐ 61-65 ☐ 66-75

Please answer the following questions to the best of your ability and experience:

1. Concerning your calling, was there any significant difference in response from male church members as compared with female church members? In particular, how did the church react to you as a woman/man combining a membership role of pastoral leader? How has walking in your calling in this AC been for you?
2. Describe any changes in your daily life and schedule that resulted from your new position or calling (then, over time and now).
3. What support, if any, did you receive from your congregation and your denomination concerning your calling as a minister or teacher? (affirmation, met with resistance, mixed feelings)
4. How did your understanding of yourself (as a woman/man) as a professional impact your embracing your call? What identity issues were raised for you?
5. Describe new avenues that opened to you as a result of accepting your call.
6. What spiritual issues were raised for you as a result of the AC doctoral project (small group). What changes occurred in your theology/worldview?
7. Describe any changes that occurred in the content of your sermons and in your reflections in such pastoral functions as silence, solitude, theological reflections and community.
8. What has happened to your inner spirit as a result of this AC?
9. What new awareness did your congregation gain as a result of your participation in the AC group?
10. Overall, how would you describe the six-week experience of being in an AC small group with peers while actively engaged in ministry?
11. How has the experience affected your relationship with God?
12. Explore the impact in the increase of your love for God. Did you have a change in attitude, value, effectiveness or belief?
13. Explore if there was an impact in freedom in addressing brokenness with your group. Did you have a change of attitude, value, effectiveness or belief in addressing brokenness in your AC group?
14. Explore if there was any impact in revitalization of your pastoral/teaching leadership vocation. Did you have a change of attitude, value, effectiveness or belief?

APPENDIX D

JOURNAL QUESTIONS

Journal Questions

Project Name:

Spiritual Formation: Exploring Spiritual Renewal
for Pastoral Leaders in an Alternative Community

Please answer the following questions in your journal to the best of your ability and experience:

1. In what ways have being in an AC impacted your love for God?
2. Journal how being part of an AC has impacted your openness to share brokenness.
3. Journal how being in an AC has impacted revitalization of vocation.
4. Journal how being in an AC has impacted your self-awareness?

APPENDIX E

SPIRITUAL FORMATION GROUP HOMEWORK

Spiritual Formation Group Homework

Prayer of Examen

Instructions: Please complete on every evening before retiring for bed. Notice how this exercise benefits you and describe at the end in what way.

Praying the Examination of Conscience

1. Thanksgiving Lord, I realize that all, even myself, is a gift from you.

- Today, for what things am I most grateful?

2. Intention Lord, open my eyes and ears to be more honest with myself.

- Today, what do I really want for myself?

3. Examination Lord, show me what has been happening to me and in me this day.

- Today, in what ways have I experienced your love?

4. Contrition Lord, I am still learning to grow in your love.

- Today, what choices have been inadequate responses to your love?

5. Hope Lord, let me look with longing toward the future.

- Today, how will I let you lead me to a brighter tomorrow?

How does this exercise benefit you? Please describe briefly in what ways.

Adapted from *Through All the Days of Life*, a collection of prayers compiled by Fr. Nick Schiro, S.J. Designed to foster an awareness of God, neighbor and self, the Examination of Conscience holds a special place in the daily prayers of Jesuit priests, brothers, and seminarians from every part of the world. Since Jesuit beginnings, founder St. Ignatius Loyola consistently spoke of the value of this spiritual exercise for all believers everywhere.

Spiritual Formation, Word and Practice Handout

Historical scholars state the origin of spiritual formation in this way:

Spiritual formation in the tradition of Jesus Christ is the process of transformation of the inmost dimension of the human being, the heart, which is the same as the spirit or will. It is being formed (really, transformed) in such a way that its natural expression comes to be the deeds of Christ done in the power of Christ. The progression of spiritual formation is outlined in various passages of the New Testament.³⁰⁶

Herein, we find a theological method to spiritual formation citing several scriptures that speak to the outward and inward dynamics of the human transformation. Some passages cited show both a passive and an active element. It is this tension between the two, according to scholars, that poses the greatest challenge for evangelicals in understanding spiritual formation:

We know, as Jesus says, “Without me you can do nothing.” (John 15:5)...It is the initiative of God and the presence of God without which all of our efforts are in vain – whether it is in justification or sanctification or in the realm of the exercise of power, all our efforts will be in vain if God does not act. But we had better believe that the back side of the verse reads: “if you do nothing it will be without me.” And this is the part we have the hardest time hearing.

A few scripture passages point us to the place in human personality that is the focus of spiritual formation:

Proverbs 4:20-24 reminds us to keep the words of God's wisdom “in the midst of your heart,” and that from there “they are life to those who find them, and health to all their body.” (vv. 21-22 NASB) Then comes the exhortation, “Watch over your heart with all diligence, for from it flow the springs of life.” (v. 23)

In Mark 7:15, 20-23, Jesus teaches about the true source of evil in human life: “The things which proceed out of the man are what defile the man...For from within, out of the heart of men, proceed evil thoughts, acts of sexual immorality, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness.”

In Luke 6, he points out that “there is no good tree which produces bad fruit...Men do not gather figs from thornbushes...” (vv. 43-44) It is the inner nature of the tree that determines its outward product. Likewise, “The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.” (v. 45)

³⁰⁶ Willard, “Spiritual Formation.”

Prayer Project

Please read each one carefully. You should be in a place of silence and solitude. Declare that space sacred and allow the Holy Spirit to illuminate truth. Spend 15-20 minutes on questions and journal your responses. Please feel free to elaborate.

1. Describe your most momentous encounter with our Lord. To what degree did this treasured moment transform your life. Why?

2. To what degree have you resisted God and his transformative process of Jesus Christ in your life. Explain.

What have you learned about yourself as a living epistle and witness of Christ to others?

APPENDIX F

REQUEST FOR PARTICIPANTS

Request for Participants

Galatians 6:10

As we have therefore opportunity, let us
do good unto all *men*, especially unto
them who are of the household of faith. (NRSV)

Greeting Apostles, Bishops, Pastors, Ministers and Teachers!

My name is Rev. Candace Cole-Kelly, Pastor of Acts Community Bible Church and current Doctor of Ministry student. I am currently seeking volunteers to help in my research to complete my final requirements of the Doctor of Ministry program. I am looking for 8 volunteers to participate in a 6 week study beginning, Tuesday, **June 3 and ending in a one day Retreat**. Participants will meet on June 3, 10, 17, 24, July 1 and July 12 for a 2 hour workshop beginning at 7:00 p.m.-8:45p.m. Spiritual Formation is a current topic in our Christian community and the Doctor of Ministry dissertation is **Spiritual Formation: Exploring Spiritual Renewal for Pastoral Leaders in an Alternative Community**. Participants will be asked to complete pre and post surveys. The sessions will last no more than two hours and a light meal will be provided at the beginning of our gathering.

Spiritual Formation is a community-centered discipline designed to facilitate Christians in the knowledge of God and one's true self and living authentically before God. Its primary concentration is the inner work of the Holy Spirit in the life of the Christian.

If you are interested in participating in the six week 2 hour workshop please email me at ckelly1@united.edu. I will forward to you a pre survey before the meeting. Please email me by Wednesday, May 28, 2014 to show your interest in participation. Your input will be invaluable to me in this process.

Blessing,

Rev. Candace Cole-Kelly, Doctoral Student
United Theological Seminary
4501 Denlinger Rd. | Dayton, OH 45426
Office: 937.529.2276
ckelly1@united.edu

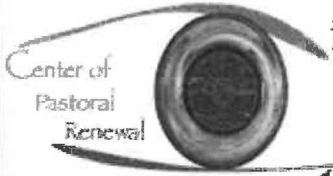
.....
Spirit Led, Renewing the Church!
www.united.edu

twitter | facebook | podcast | blog | donate

APPENDIX G

RETREAT ADVERTISEMENT

Retreat Advertisement




A Sacred Community
Spiritual
Transformation for
Pastors & Ministers
All Forms of Spiritual Transformation

One Day Retreat!


Project: Spiritual Formation. Exploring Spiritual Renewal for Pastors and Ministers in an Alternative Community

LOCATION:
Fuller Theological Seminary Campus
135 N. Oakland Avenue (Library 3rd Floor),
Pasadena, CA (Conference Room 314)
Saturday, July 12, 2014
9:30am-4:00pm


For additional information or directions please call (323) 817-9925



Pastor Candace Kelly, MDiv
 President and Founder of
 Center for Pastoral Renewal
 "CPR"



Willy Hernandez Ph.D., Obl.
 O.S.B.
 Executive Director of CQ
 Center Quest



Min. Brenda Darby, MA
 President and Founder of
 Center of Spiritual
 Transformation

APPENDIX H

VESSOULS OF TRANSFORMATION ADVERTISEMENT

Vessouls of Transformation Advertisement




Vessouls of Transformation

Sisters of Change & Daughters of Virtue

Not Without His Presence!

*Rev. Charise Taylor
Leader and Assistant*

*Pastor Cynthia Thomas
Counselor*

Exodus 33:12

October 23, 2014 through October 26, 2014

Residence Inn by Marriott, 2101 West Vineyard Avenue, Oxnard, CA 93036

Registration and Lodging to attend Retreat MUST be processed through Vessouls of Transformation staff Only (Not hotel).



Retreat Speakers From Top to Bottom:
 Left to Right: Rev. Charise Taylor, Minister April Mobley, Evang. Tara Hudson, Pastor Doreen Franklin, Evang. Barbara Howard, Minister Lea Ellis, Pastor Anna Roque, Minister Brenda Darby, Pastor Cynthia Thomas, Pastor Joyce Kitchen

**REGISTRATION
COST: \$69
(HOTEL LODGING
NOT INCLUDED)**

Fall Retreat Days: Friday through Sunday (3 days 2 Nights)

Retreat Registration \$69.00 (Must be Paid by July 1, 2014)

Studio Suite Room Rate (Friday through Sunday)..... \$269.00 (Paid by 9/1/14)

Minimum 2 persons - One Bed and Sofa-Bed and full kitchen

Retreat Registration \$69.00 (Paid by July 1, 2014)

Penthouse Suite Room Rate (Friday through Sunday)..... \$369.00 (Paid by 9/1/14)

Minimum 3 persons - Two Beds and Sofa-Bed and full kitchen

Clergy & Leadership Summit Package (Thursday-Sunday) (4 days/3 nights)

Retreat Registration \$69.00 (Paid by July 1, 2014)

Room Rate (Double Occupancy)..... \$369.00 (Paid by 9/1/14)

+ Saturday Awards Luncheon \$25.00 + Pastor's Reception Sat. Night

1. Easy Way:

1) Via Telephone Order (Square) when you call 562-920-1604

2) Via PayPal Processing by requesting PayPal link

3) Via Mail by sending your payment to: Vessouls of Transformation, 4067 Hardwick, Suite 282, Lakewood, CA 90712

BIBLIOGRAPHY

- “A Quick Question: What Percentage of Pastors Are Female?” Hartford Institute for Religion Research. Accessed December 16, 2014.
http://hrr.hartsem.edu/research/quick_question3.html.
- “Adult Educational Attainment, 2012.” Public Policy Institute of California. Accessed December 10, 2013. <http://www.ppic.org/main/keystat.asp?i=1264>.
- “All-America Cities by State (1949-2009).” Accessed December 23, 2013.
<http://www.allamericacityaward.com/wp-content/uploads/2010/04/All-America-Cities-by-State.pdf>.
- Anderson, Bernhard W. *Understanding the Old Testament*. Upper Saddle River, NJ: Prentice Hall, 1998.
- Armstrong, Chris. “The Rise, Frustration, and Revival of Evangelical Spiritual Resourcement.” *Journal of Spiritual Formation and Soul Care* 2, no. 1 (Spring, 2009): 113-21.
- “Augustine, (Of Hippo), Saint.” Merriam-Webster.com. Accessed December 18, 2014.
[http://www.merriam-webster.com/concise/augustine%20\(of%20hippo\),%20saint](http://www.merriam-webster.com/concise/augustine%20(of%20hippo),%20saint).
- Barna Group, Ltd., The. “Many Churchgoers and Faith Leaders Struggle to Define Spiritual Maturity.” Barna Group, May 11, 2009. Accessed May 15, 2014.
<https://www.barna.org/barna-update/article/12-faithspirituality/264-many-churchgoers-and-faith-leaders-struggle-to-define-spiritual-maturity#.U3VUwfldWSo>.
- Barton, Ruth Haley. “Spiritual Rhythms in the Life of a Leader.” Faith Formation Learning Exchange. Accessed October 31, 2014.
http://www.faithformationlearningexchange.net/uploads/5/2/4/6/5246709/spiritual_rhythms_in_the_life_of_the_leader_-_barton.pdf.
- Beardsley, Steven J. “Luke’s Narrative Agenda: The Use of Kurios Within Luke-Acts to Proclaim the Identity of Jesus.” Temple University, ProQuest, UMI Dissertations Publishing, 2012.

- Bernard, H. Russell. *Research Methods in Anthropology: Qualitative and Quantitative Approaches*, 4th ed. Lanham, MD: Altamira Press, 2006. Accessed November 30, 2014. <http://www.antropocaos.com.ar/Russel-Research-Method-in-Anthropology.pdf>.
- Biscof, Michael. "Holistic Formation of Spiritual Leaders and Their Ministries at the Beginning of the Twenty-first Century." Doctoral dissertation. Pasadena, CA: Fuller Theological Seminary, 2014.
- Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Christian Community*. New York, NY: HarperCollins Publishing, 1954.
- Borgman, Paul. *The Way According To Luke*. Grand Rapids, MI: William B. Eerdmans Publishing, 2006.
- Brown, Raymond, E., Joseph A. Fitzmyer, and Roland E. Murphy. *The New Jerome Commentary*. Englewood Cliffs, NJ: Prentice Hall, 1990.
- Bruce, F. F., H. L. Ellison, and G. C. D. Howley, eds. *The International Bible Commentary*. Grand Rapids, MI: Zondervan Publishing House, 1979.
- Brueggemann, Walter. *The Prophetic Imagination*. Minneapolis, MN: A Fortress Press eBook, 2001.
- Bryant-Johnson, Sherry. *Embodied Spirits: Stories of Spiritual Directors of Color*. New York, NY: Morehouse Publishing, 2014.
- Burgess, Stanley. *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions*. Grand Rapids, MI: Baker Publishing Group, 1994.
- Buschart, David W. *Exploring Protestant Traditions: An Invitation to Theological Hospitality*. Downers Grove, IL: InterVarsity Press, 2009.
- Buttrick, George Arthur. *The Interpreter's Bible, Exodus*. Nashville, TN: Abingdon Press, 1952.
- Calvin, Jean. *Institutes of the Christian Religion: Books 1.1 to 3.19, Volume 1 and Volume 20 of Library of Christian Classics*. Louisville, KY: Westminster John Knox Press, 1960.
- Carey, Patrick W., and Joseph T. Lienhard. *Biographical Dictionary of Christian Theologians*. Westport, CT: Greenwood Press, 2000.
- Carroll, John T. *The New Testament Today*. Louisville, KY: Westminster John Knox Press, 1999.

- Carlson, Kent. *Renovation of the Church: What Happens When a Seeker Church Discovers Spiritual Formation*. Downers Grove, IL: InterVarsity Press, 2011.
- Church Publishing. *Holy Women, Holy Men Celebrating the Saints*. New York, NY: Church Publishing, 2010.
- Coe, John. "Resisting the Temptation of Moral Formation: Moving from Moral to Spiritual Formation." Lecture, Biola University, La Mirada, CA, August 2, 2010. Accessed May 20, 2014. <http://open.biola.edu/resources/resisting-the-temptation-of-moral-formation-outline?collection=spiritual-formation-lecture-series>.
- Cone, James H. *The Spirituals and the Blues: An Interpretation*. Maryknoll, NY: Orbis Books, 1992.
- Congar, Yves. *I Believe in the Holy Spirit, Volume 1*. New York, NY: Seabury Press, 1983.
- "Congregational Life Dynamics and Conflict Management: An Application of Family Systems Theory," Unitarian Universalist Association of Congregations, 2005. Accessed December 12, 2014. https://www.uua.org/documents/congservices/dynamics_conflict.pdf.
- Cole, Alan, R. *The Tyndale Old Testament Commentaries, Exodus*. Downers Grove, IL: InterVarsity Press, 1973.
- Collins, Kenneth J. *Exploring Christian Spirituality: An Ecumenical Reader*. Grand Rapids, MI: Baker Publishing Group, 2000.
- Cone, James H. *The Spirituals and the Blues: An Interpretation*. Maryknoll, NY: Orbis Books, 1992.
- Coriden, James A. "Holy Spirit and Church Governance," *New Theology Review*, February 2007. Accessed December 16, 2014. <http://newtheologyreview.com/index.php/ntr/article/viewFile/216/389>
- Creswell, John W. *Research Design*. 3rd ed. Thousand Oaks, CA: Sage Publications, 2009.
- Donnelly, Eamonn Anthony. *Spiritual Formation as a Task of Pastoral Leadership in a Cross-Cultural Setting*. Pasadena, CA: Fuller Theological Seminary, 2000.
- Driscoll, Mark. *Luke's Gospel: Investigating The Man Who Is God*. Seattle, WA: Mars Hill Church/Mark Driscoll, 2009. Accessed July 15, 2014. http://www.hardinbaptist.org/site/files/luke_document.pdf.
- Dupree, Janet-Rae. "Census Shows Influx of Asians On Peninsula." *Los Angeles Times*, February 28, 1991.

- Dyrness, William. *Themes in Old Testament Theology*. Downers Grove, IL: The Paternoster Press, 1977.
- Edersheim, Alfred. *The Bible History Old Testament*. Grand Rapids, MI: William B. Eerdmans Publishing, 1992.
- Elmore, Tim. *Mentoring: How to Invest Your Life In Others*. Duluth, GA: Growing Leaders, 2004.
- Elowsky, Joel C., ed. *We Believe in the Holy Spirit: Volume 4 of Ancient Christian Doctrine Series*. Downers Grove, IL: InterVarsity Press, 2009.
- Eslinger, Richard L. *Narrative Imagination: Preaching the Worlds That Shape Us*. Minneapolis, MN: Fortress Press, 1995.
- “Ex-Klan Chief Dies After Traffic Row; Knife Fight with Truck Driver Following Collision Proves Fatal for Gus Price,” *Los Angeles Times*, May 21, 1949.
- Flatt, Lizann. *Life in a Suburban City (Learn About Urban Life)*. New York, NY: Crabtree Publishing Company, 2010.
- Foster, Richard J. *Celebration of Discipline: The Pathway to Spiritual Growth*. New York, NY: Harper Collins, 1988.
- Foster, Richard J. *Prayer: Finding the Heart’s True Home*. New York, NY: Harper Collins, 1992.
- “Foster’s Freeze History.” Foster’s Freeze: A California Original Since 1949. Accessed December 23, 2013. <http://www.fostersfreeze.com/history.html>.
- Furstinger, Nancy. *Los Angeles*. Edina, MN: Checkerboard Library, 2005.
- “Gang Statistics for Inglewood, California.” Inside Prison. Accessed December 10, 2013. http://www.insideprison.com/regional_gang_activity_county.asp?ID=275.
- Gardner, Edmund G. *Saint Catherine of Siena: A Study in the Religion, Literature, and History of the Fourteenth Century in Italy*. London, UK: J.M. Dent, 1907.
- Gladding, Rebecca. “This Is Your Brain on Meditation: The Science On Why You Should Meditate Every Day.” Use Your Mind to Change Your Brain, *Psychology Today*, May 22, 2013. Accessed December 18, 2014. <http://www.psychologytoday.com/blog/use-your-mind-change-your-brain/201305/is-your-brain-meditation>
- Gonzalez, Justo L. *Luke*. Louisville, KY: Westminster John Knox Press, 2010.

- Hernandez, Wil. *Henri Nouwen and Soul Care: A Ministry of Integration*. Mahwah, NJ: Paulist Press, 2008.
- Hernandez, Wil, and Candace Kelly. "Spiritual Companionship," lecture at Fuller Theological Seminary Library, Pasadena, CA, July 12, 2014.
- Hindson, Edward E., and Michael Woodrow Kroll, eds. *The KJV Bible Commentary*. Nashville, TN: Thomas Nelson, 1994.
- Hindson, Edward E., ed. *The King James Parallel Bible Commentary*. Nashville, TN: Thomas Nelson, 2005.
- "Hollywood Park History." Betfair Hollywood Park. Accessed December 23, 2013. <http://betfairhollywoodpark.com/about-history>.
- Hopkins, Dwight N. *Being Human: Race, Culture and Religion*. Minneapolis, MN: Fortress Press, 2005.
- Hughson, Thomas. "Interpreting Vatican II: 'A New Pentecost'." *Theological Studies* 69, no. 1 (2008): 3-37.
- "Inglewood, CA, Crime and Crime Rate." USA.com. Accessed December 10, 2013. <http://www.usa.com/inglewood-ca-crime-and-crime-rate.htm>.
- "Inglewood, California." City-Data.com. Accessed December 10, 2013. <http://www.city-data.com/city/Inglewood-California.html>.
- "Inglewood Order." *Los Angeles Times*, July 26, 1970.
- "Inglewood Park Cemetery Heritage." Inglewood Park Cemetery. Accessed December 23, 2013. <http://www.inglewoodparkcemetery.com/heritage.html>.
- "Inglewood Mayor." Cityofinglewood.org. Accessed December 24, 2013. http://www.cityofinglewood.org/city_hall/mayor.
- "John Paul II." Biography.com. Accessed March 14, 2015. <http://www.biography.com/people/john-paul-ii-9355652#early-life>.
- Jones, Melissa L. *Superlatives USA: The Largest, Smallest, Longest, Shortest, and Wackiest Sites in America*. Sterling, VA: Capital Books, 2005.
- Kärkkäinen, Veli-Matti. *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*. Grand Rapids, MI: Baker Academic, 2002.
- Keener, Craig S. *Bible Background Commentary*. Downers Grove, IL: InterVarsity Press, 1993.

- Keller, Timothy. *Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope That Matters*. New York, NY: Penguin, 2009.
- Kienzle, Beverly, Debra Stoudt, and George Ferzoco, eds. *A Companion to Hildegard of Bingen: Brill's Companions to the Christian Tradition*. Boston, MA: Brill Academic Publishers, 2013.
- King, Clayton. "Staggering Stats On Burnout." *Crayton King Ministries* (blog), February 1, 2014. Accessed May 15, 2014.
<http://www.claytonking.com/blog/2014/2/1/staggering-stats-on-burnout>.
- Lagner, Allan. "The Golden Calf and Ra." *The Jewish Bible Quarterly* 31, no. 1 (2003): 44-45. Accessed May 20, 2014. http://jbq.jewishbible.org/assets/Uploads/311/311_CALF31-1.pdf.
- LaRue, Cleophus J. *I Believe I'll Testify: The Art of African-American Preaching*. Louisville, KY: Westminster John Knox Press, 2011.
- "Life Together Quotes." Goodreads.com. Accessed November 1, 2014.
<https://www.goodreads.com/work/quotes/168889-gemeinsames-leben>.
- Longenecker, Richard N. *Into God's Presence: Prayer in the New Testament*. Grand Rapids, MI: William B. Erdmans Publishing Co., 2002.
- "Los Angeles County, California (CA)." City-Data.com. Accessed December 10, 2013.
http://www.city-data.com/county/Los_Angeles_County-CA.html.
- "Los Angeles County, California." United States Census Bureau. Accessed December 10, 2013. <http://quickfacts.census.gov/qfd/states/06/06037.html>.
- "Los Angeles County Demographics." Point2Homes. Accessed December 10, 2013.
<http://www.point2homes.com/US/Neighborhood/CA/Los-Angeles-County-Demographics.html>.
- Marrone, Gaetana, Paolo Puppa, and Luca Somigli, eds. *Encyclopedia of Italian Literary Studies*. New York, NY: Taylor & Francis, 2007.
- Martin, Hugo. "Latino Revolution Leaves Some City Councils Untouched." *Los Angeles Times*, October 9, 2000. Accessed December 26, 2013.
<http://articles.latimes.com/2000/oct/09/local/me-33983>.
- Maxwell, John. *The Maxwell Leadership Bible*. Nashville, TN: Thomas Nelson Publishing, 2007.
- McGarry, Joseph. "Con-formed to Christ: Dietrich Bonhoeffer and Christian Formation." *Journal of Spiritual Formation and Soul Care* 5, no. 2 (Fall 2012): 226-242.

- McGarry, Joseph. "Theological Anthropology Beyond Metaphysics: Dietrich Bonhoeffer's Anthropology and Formation in Christ." November 14, 2012. Accessed December 18, 2014.
http://www.academia.edu/2602442/_Theological_Anthropology_beyond_Metaphysics_Dietrich_Bonhoeffers_Anthropology_and_Formation_in_Christ.
- McGhee, Vernon. "Luke." Through the Bible Publications. Accessed June 2014.
<http://www.ttb.org/contentpages/21793/e63bfac6-600d-436f-8231-5fcadefa77d6/5-YearSeriesinMP3.aspx>
- Mershman, Francis. *The Catholic Encyclopedia*. New York, NY: Robert Appleton Company, 1910. Accessed January 15, 2014. <http://www.newadvent.org/cathen/07351a.htm>.
- Murashko, Alex. "Study: Born-Again Christians Lacking Commitment," *The Christian Post*, August 5, 2011. Accessed December 16, 2014.
<http://www.christianpost.com/news/study-born-53454/>.
- Muyskens, J. David. *Forty Days To A Closer Walk With God: The Practice of Centering Prayer*. Nashville, TN, Upper Room Books, 2006.
- Muyskens, J. David. "Protestant Barriers to Contemplative Prayer." Contemplative Outreach. Accessed May 8, 2014.
<http://www.contemplativeoutreach.org/article/protestant-barriers-contemplative-prayer>.
- Myers, Glenn E. "What Are Christian Spirituality and Spiritual Formation?" Accessed May 15, 2014.
<http://restorationmn.publishpath.com/Websites/restorationmn/Images/What%20is%20Christian%20Spirituality.pdf>.
- "Negro Elected to Inglewood Public Office." *Los Angeles Times*, April 7, 1971.
- "Neighborhood Information for Inglewood, CA, 90302." Movoto. Accessed December 10, 2013. <http://www.movoto.com/neighborhood/ca/inglewood/90302.htm>.
- Nelson, Thomas. *The Word in Life Study Bible*. Nashville, TN: Thomas Publishers, 1993.
- Nelson, Valerie J. "Edward Vincent Dies at 78; First Black Mayor of Inglewood." *Los Angeles Times*, September 05, 2012. Accessed December 24, 2013.
<http://articles.latimes.com/2012/sep/05/local/la-me-edward-vincent-20120905>.
- Nouwen, Henri J. M. "Moving from Solitude to Community." *Leadership Journal: Real Ministry in a Complex World* 1 (1995): 1. Accessed May 5, 2014.
<http://www.christianitytoday.com/le/1995/spring/51280.html>.

- Nouwen, Henri J. M. *Spiritual Formation: Following the Movements of the Spirit*. New York, NY: HarperCollins Publishers, 2010.
- Olgvie, John. *The Bush is Still Burning*. Waco, TX: Work Books Publisher, 1980.
- O'Neil, Gale. "Spiritual Formation: An Inward Journey." D Min diss., Western Conservative Baptist Seminary, 1994.
- Palmer, Parker J. *A Hidden Wholeness: The Journey Toward an Undivided Life*. San Francisco, CA: Jossey-Bass, 2008.
- "Parents Lose Plea in Inglewood Suit." *Los Angeles Times*, September 2, 1970.
- Peace, Richard. *Meditative Prayer: Entering God's Presence*. Colorado Springs, CO: Navpress Publishers, 1998.
- Peterson, Eugene. *Under the Unpredictable Plant: An Exploration in Vocational Holiness*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994.
- Piippo, John. "Spiritual Formation and the Reversal of Romans 7:19." *John Piippo: Theological/philosophical/cultural/spiritual thoughts about God and the Real Jesus* (blog), November 1, 2011. Accessed May 15, 2014. <http://www.johnpiippo.com/2011/11/spiritual-formation-and-reversal-of.html>.
- Porter, Steve. "Sanctification in a New Key: Relieving Evangelical Anxieties Over Spiritual Formation." *Journal for Spiritual Formation and Soul Care* 1, no. 2 (2008): 129-148. Accessed September 1, 2014. <http://www.google.com/search?client=safari&rls=en&q=Steve+Porter+in+his+article+Sanctification+in+a+New+Key:+Relieving+Evangelical+Anxieties+Over+Spiritual+Formation&ie=UTF-8&oe=UTF-8>
- "Profile of General Population and Housing Characteristics: 2010." United States Census Bureau. Accessed December 24, 2013. http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=DEC_10_DP_DPDP1.
- Rankow, Lisa. "Howard Thurman: Spirituality." *Ella's Voice* (blog), February 14, 2012. Accessed April 24, 2014. <http://ellabakercenter.org/blog/2012/02/howard-thurman-spirituality-social-change>.
- Richards, Lawrence O. *The Bible Reader's Companion*. Wheaton, IL: Chariot Victor Publishing, 1991.
- Richo, David. *How to Be an Adult: A Handbook on Psychological and Spiritual Integration*. Mahwah, NJ: Paulist Press, 1991.

Saint Basil. *On the Holy Spirit*. Translated by St Vladimir's Seminary Press. Crestwood, NY: St Vladimir's Seminary Press, 1977.

"St. Basil the Great." Catholic Online. Accessed January 15, 2014.
http://www.catholic.org/saints/saint.php?saint_id=261.

Saint Hildegard. *Symphonia: A Critical Edition of the Symphonia Armonie Celestium Revelationum (Symphony of the Harmony of Celestial Revelations)*. Edited by Barbara Newman. Ithaca, NY: Cornell University Press, 1998.

Simmons, Ann M. "Retired Police Chief Appears to Have Won Inglewood Mayoral Election." *Los Angeles Times*, January 13, 2011. Accessed December 24, 2013.
<http://articles.latimes.com/2011/jan/13/local/la-me-inglewood-mayor-20110113>.

Smith, J. Alfred. "African-American Spirituality." Lecture, Fuller Theological Seminary, Pasadena, CA, July 2010.

Smith, J. Alfred, and Colleen Birchett. *Falling in Love with God: Reflections On Prayer*. Chicago, IL: Urban Ministries Inc., 1997.

Smith, J. Alfred. *No Other Help I Know: Sermons On Prayer and Spirituality*. Valley Forge: Judson Pr, 1996.

Spence-Jones, H. D. M. *The Pulpit Commentary, Exodus*. New York, NY: Funk & Wagnalls Company, 1909.

Stanley, Charles. *The Charles F. Stanley Life Principles Bible*. Nashville, TN: Thomas Nelson Publishers, 2009.

"Statistics." Los Angeles County. Accessed December 10, 2013.
http://www.lacounty.gov/wps/portal/!ut/p/b1/04_Sj7QwMTY2sTQxtNSP0I_KSy zLTE8syczPS8wB8aPM4i0MIMDI3zfQzMDIx8fL1T3I3NjAzwoyIBJZgYVJoBt QgatFqKepsZFBoBlx-g1wAEcDQvrD9aNQlaC5wNeQgIJAU0IKzKAK8DjSzyM_N1U_NyrHzdIzMy DdUVERAF14QLA!/?1dmy&page=lac.home.government.geo.

Stein, R. H. *Vol. 24: Luke, The New American Commentary*. Nashville, TN: Broadman & Holman Publishers, 1992.

Stevens, Mark. "Three Defining Phrases In Eugene Peterson's Definition Of The Pastoral Vocation." The Parson's Patch (blog). Accessed November 3, 2014.
<http://theparsonspatch.com/2013/02/08/three-defining-phrases-in-eugene-petersons-definition-of-the-pastoral-vocation>.

Stewart, Gina. "When There Was No King." Winter Intensive Plenary Session, United Theological Seminary, Dayton, Ohio, January 2013.

Synan, Vinson. *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*. Nashville, TN: Thomas Nelson Publishers, 2001.

Tannehill, Robert C. *Luke*. Nashville, TN: Abingdon Press, 1996.

“The Examen: Finding God in All Things.” Accessed November 3, 2014.
<http://www.rcdom.org.uk/documents/EXAMEN.pdf>.

Thomas, Frank. *They Like to Never Quit Praisin’ God*. Cleveland, OH: Pilgrim Press, 2013. Kindle version.

Thomas, Gerald Lamont. *African-American Preaching: The Contribution of Dr. Gardner C. Taylor*. New York, NY: Peter Lang Publishing, 2004.

Thompson, Marjorie. *Cloud of Witnesses: Spirituality*. CD. Princeton, NJ: Princeton Theological Seminary Institute for Youth Ministry, 2001.

Thompson, Marjorie. *Soul Feast: An Invitation to the Christian Spiritual Life*. Louisville, KY: Westminster John Knox Press, 2005.

Thurman, Howard. *Matters of the Heart*. Boston, MA: Beacon Press, 1981.

Ulmer, Kenneth C. Building Champions Radio Program, KKLA 99.5FM, October 19, 2014.

Vickers, Jason E. “Charles Wesley’s Doctrine of the Holy Spirit: A Vital Resource for the Renewal of Methodism Today.” *The Asbury Journal* 61, no. 1 (2006): 48-49.

Vitello, Paul. “Taking a Break from the Lord’s Work.” *New York Times*, August 1, 2010. Accessed May 15, 2014.
<http://www.nytimes.com/2010/08/02/nyregion/02burnout.html?pagewanted=all>.

Waddingham, Gladys. *The History of Inglewood*. Inglewood, CA: Historical Society of Centinela Valley, 1994.

Washington, James M. *Conversations with God: Two Centuries of Prayers by African-Americans*. New York, NY: Harper Collins Publishers, 1994.

Warren, Rick. “Every Pastor Needs a Mentor.” Pastors.com. Accessed May 15, 2014.
<http://pastors.com/you-need-a-mentor-by-rick-warren>.

Weigel, George. *The End and the Beginning: Pope John Paul II – The Victory of Freedom, the Last Years, the Legacy*. New York, NY: Random House, 2010.

Weigel, George. *Witness to Hope*. New York, NY: Harper Collins Publishers, 2005.

- “What Is Spiritual Formation?” George Fox Evangelical Seminary. Accessed December 4, 2013. <http://www.georgefox.edu/seminary/about/formation.html>.
- “What Is Spiritual Formation?” Metamorpha. Accessed May 15, 2014. <http://metamorpha.com/what-is-spiritual-formation/>.
- “Why Is Saint Basil Great?” Saint Basil the Great Catholic Church. Accessed January 15, 2014. <http://www.stbasilvallejo.org/parishinformation/whyisstbasilgreat>.
- Whyte, Alexander. *Bible Characters from the Old and New Testaments*. Grand Rapids MI: Kregel Publications, 1990.
- Willard, Dallas. “Spiritual Disciplines, Spiritual Formation and the Restoration of the Soul.” *Journal of Psychology and Theology* 26, no. 1 (Spring, 1998): 101-9.
- Willard, Dallas. “Spiritual Formation: What It Is, and How It Is Done.” Dallas Willard Ministries: Living in the Kingdom Now. Accessed May 15, 2014. <http://www.dwillard.org/articles/artview.asp?artID=58>.
- Wimberly, Edward P. *Recalling Our Own Stories: Spiritual Renewal for Religious Caregivers*. San Francisco, CA: Jossey-Bass, 1997.
- Wright, N. T. *Luke for Everyone*. Louisville, KY: Presbyterian Publishing Corp., 2004.